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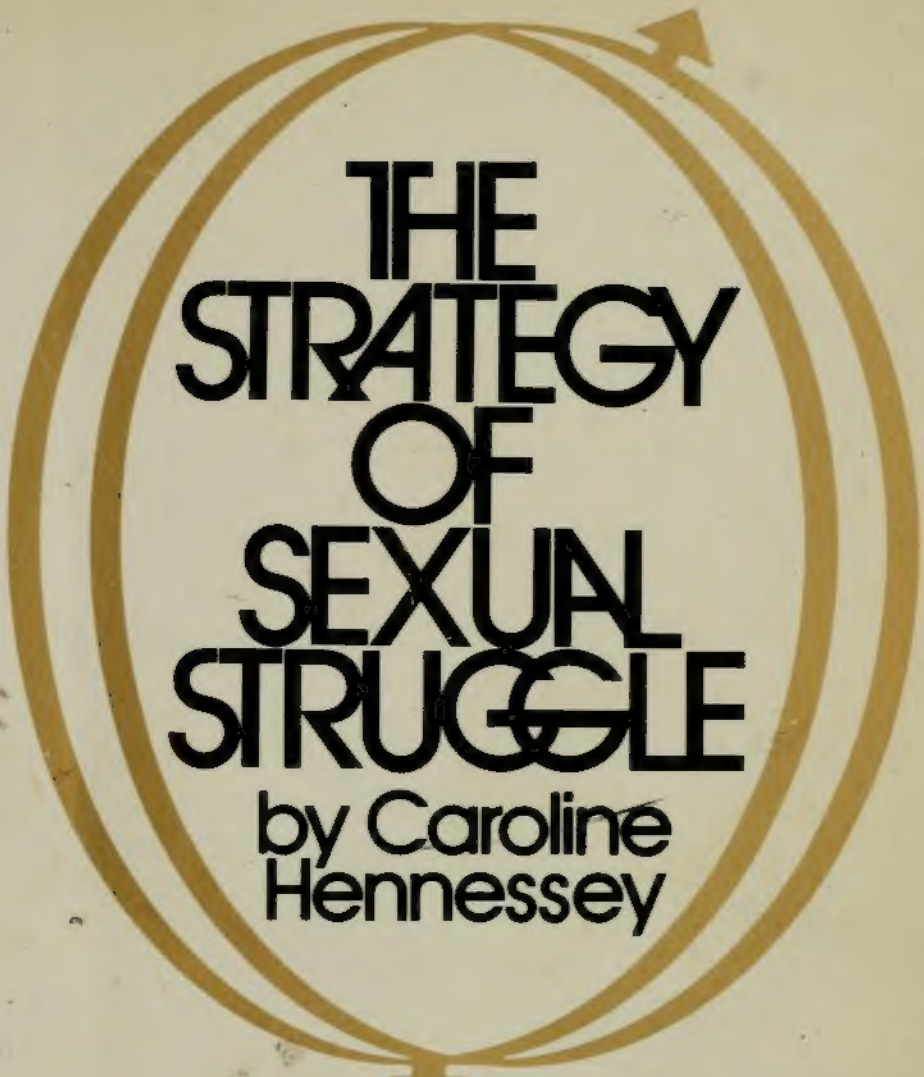

THE STRATEGY OF SEXUAL STRUGGLE

by Caroline Hennessey

The author of I, B.I.T.C.H. presents a radical manifesto and battle plan for female victory.

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"WE, THE WOMEN

of America, of the entire world are sufficiently mature and adequately equipped to deal with facts and disdain pretty fictions. We shall be readily able to grasp and implement hard-headed practical plans so that we may at last seize and enjoy all that has been denied us, swindled from us, stolen from us through the millenia of our sexual oppression. 'A reform is a correction of abuses.' Edward Bulwer-Lytton once wrote. 'A revolution is a transfer of power.' We no longer seek 'reforms' nor will we be satisfied by them. We demand the transfer of power. And we shall have it."

—Caroline Hennessey
New York City
1971

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Caroline Hennessey

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FOREWORD

The women's liberation movement as we know it and participate in it today is a very recent social phenomenon. To all intents and purposes, the sudden upsurge of what the media frequently label "neo-feminism" began in the mid-1960's. Since then, the movement has been rapidly gathering armies of militant adherents and steadily gaining strength, momentum, and, above all, the functional dynamism that can bring about or, if necessary, *force* change.

All this is astounding to many, for the women's liberation movement is anything but a monolithic conspiratorial organization ordering disciplined shock-troops into meticulously pre-planned action. The fact is that there is no "organization" or central direction. Women's lib groups that have been formed everywhere in the United States are entirely independent entities. Their orientations range across the broadest possible spectrums. There is little if any coordination of their activities—or, for that matter, even communication between them.

In short, the birth and growth of the movement have been completely spontaneous.

The women's liberation movement *is*—and is bur-

geoning—because millions of women suddenly awakened to the realization that they had long passed all limits of patience and forebearance. They have recognized the dismal truths of woman's debased condition and position in a society ruled over by a male autocracy which has imposed all its peculiarly male codes on that society. They have rebelled against their assigned roles as creature-chattels ever at the service—and at the condescending mercy—of their arrogant, self-appointed and self-centered, penis-proud masters.

But the struggle of woman to win her rights—and her identity and her self-respect—is by no means over and won. Where there are millions of determined feminist women today, there must be tens of millions tomorrow. The gains that have been registered so far are significant, encouraging, indicative that the tide might be ready to turn. But they fall far short of constituting the total emancipation and equality that are—that must be—the ultimate goal.

The woman's liberation movement has understandably attracted much attention. It has received an enormous amount of coverage—good, bad and worse—from all communications media. And, in the last few years, there have appeared on the market considerable numbers of books dealing—or pretending to deal—with the overall subject of women's liberation or with various aspects of feminist philosophy and activity. Some have been excellent, honest works based on facts honestly and accurately presented. Unfortunately, many others have been misleading—or worse. Apparently thrown together in great and careless haste, they perpetuate ancient and pernicious myths, distort or ignore facts, and otherwise present false—even fraudulent—pictures. Such books have done much to harm and hamper the movement and to discourage and dishearten countless women who otherwise might have taken an active part in it.

"Women's lib" needs all the honest, straightforward exposure it can get. The communications media—and especially books—are the only vehicles for transmitting information and providing advice and encouragement to the committed and for arousing and recruiting the uncommitted. The feminist case must be presented clearly and unequivocally and reiterated again and again until an adequate body of feminist literature has been created and made available to all.

This book seeks to make a contribution to that body of literature. It is an attempt to trace the history of woman in a male-dominated world, to define and evaluate her present-day condition and potentials, and to offer a practical program whereby she may finally achieve the long-denied freedom that arises only from enjoying full equality as a human being.

My purpose in this book is not to placate, mollify or entertain. What I have to say is sometimes exceedingly unpleasant, even consciously—although hopefully never gratuitously—vitriolic. I regret (but make no apology for) destroying a very large number of widely treasured myths and misconceptions and, as an inevitable consequence, thereby damning or making fools of all those who have perpetrated and nurtured them. At best, I can only offer a charitable sop to such individuals by suggesting that they have done so out of doltish ignorance rather than with ulterior motives or any desire to deceive or dissemble.

Withal, I think that the book is constructive. If naught else, it may help to clear away much accumulated debris of misinformation that has served as obstacles hindering the progress of the women's liberation movement.

I am firm in my belief that we, the women of America, of the entire world, are sufficiently mature and adequately equipped to deal with facts and disdain pretty fictions. I'm convinced that the overwhelming majority of

us have the same fundamental desires and goals. I'm certain that we will be readily able to grasp and implement hard-headed, practical plans to help us seize and enjoy all that has been denied us, swindled or stolen from us through the millennia of our sexual oppression.

"A reform is a correction of abuses," Edward Bulwer-Lytton once wrote. "A revolution is a transfer of power."

We no longer seek "reforms," nor will we be satisfied by them. We demand the transfer of power.

And we shall have it.

Caroline Hennessey
New York City
1971

I

THE MASCULINE MYSTIQUE

CHAPTER 1

A Bas La Difference!

We live in a patriarchy, a form of social organization ruled by men.

Men have relegated women to a subordinate—and often wholly servile—position in our society. In order to accomplish this, it was necessary for them to establish their primacy as the stronger, worthier, better qualified and more deserving sex. Since there is no proof for the proposition, it was necessary first to create a myth of woman's natural inferiority—the myth that finds quintessential articulation in the notorious Freudian dictum: "Woman is a biological tragedy."

The mystique of the prepotent male is based solely and entirely on the premise that the female of the human species is "different" from the male, that she is innately weaker, lacking in key qualities and traits, *by nature* the lesser sex. The eminent Adlerian psychiatrist, Dr. Sofie Lazarsfeld, has written:

> Many attempts have been made to justify the subordination of women by natural laws. It has been said that woman is physiologically weak-minded, that is to say, that it is natural for her to be weak-minded. It has

also been said that woman has been endowed with certain bad qualities by nature. Indeed, some authors have gone so far as to describe everything that comes within the sphere of mental, spiritual and moral values as masculine, and everything evil as female.

That, of course, is the heart of the Masculine Mystique. One does not have to seek very diligently to find examples of the "authors" Dr. Lazarsfeld describes. They include a majority of the men who, in our man-ruled, male-supremacist society are considered the great "thinkers" of history.

Aristotle pontificated that, in deciding on basic questions, Man must heed the "decrees of Nature"—among them the "decree" that the male shall be superior, the female inferior. He regarded woman as little more than a sort of hothouse receptacle for male semen in the process of generation. Aristotle declared women possessed less energy-heat; their "sexual substance" (menstrual blood) being no more than "partially cooked semen." And there, Aristotle was moved to conclude, lay the unarguable proof of woman's natural inferiority.

We need not dwell here on the historical evidence of Aristotle's personal sexual aberrations, even though these could well explain how and why he evolved such half-baked theories. However, it is amusing to speculate how the Stagirite sage reconciled so wild a leap into fallacy with his own definitions of ignorance, particularly that which described ignorance as "A depraved condition of the mind, as, for example, when the intellect is impoverished by false opinions or accepts untruths as knowledge."

There are echoes of Aristotelian humbug in the works of the great pessimistic philosopher, Arthur Schopenhauer, who maintained:

The weakness of (women's) reasoning faculty . . .

explains why they are inferior to men as regards justice, and less honorable and conscientious.

The cynic might be inclined to wonder how much of the poison that flowed from the pessimist's pen was generated by Oedipal envy. The gloomy male chauvinist had to live with the knowledge that his mother, Johanna Trosiener Schopenhauer, was a highly successful author of novels, books on travel, and short stories—in the stridently masculine Germany of the late eighteenth and early nineteenth centuries. Nonetheless, Arthur Schopenhauer's anti-feminist views were highly influential in shaping European attitudes on women and their position in society for more than a century—until the outbreak of World War II.

Count Leo Tolstoi, beloved by those whose tastes run to turgid Russian novels, counselled men: "Regard the society of women as a necessary unpleasantness of social life, and avoid it as much as possible." Tolstoi believed women were the natural intellectual inferiors of men, and that they were lacking in integrity. Tolstoi-fanciers do not like to be reminded that the novelist was also a somewhat fuzzy-brained cultist who organized his own "religion" based on a central creed of "non-resistance to evil."

Oswald Spengler, philosopher-historian and author of the ponderous two-volume classic, *The Decline of the West*, pronounced women suited for one—and only one—role, namely, "motherhood." Their "ordained vocation," said Spengler, "is to experience Man (and) Sons." Not surprisingly, Adolf Hitler and his Nazi Party took Spengler and his *Kinder-Kuche-Kirche* absurdities to their bosoms.

Then there was T. H. Van de Velde, the gynecologist and prolific writer who was long the world's most widely read author of books on marriage, sex, and the relationship between the sexes. Although he was basically sympathetic to women and deplored their subordination and

subjugation in a male-dominated civilization, Van de Velde nevertheless asserted:

> "The woman, *owing to her specific sex qualities* . . . must rely on the man's protection and support. She accepts the dependence (and) desires it because . . . *this dependence is based on natural causes.*" (Emphasis added.)

Van de Velde hazarded that woman *might*, on rare occasion, manage to right the imbalance of relationship and even to dominate the male. But, he warned, a "wise" woman would not even try. He wrote:

> There is a game called *qui perd gagne*—he who wins, loses. Here it is the woman who, if she wins the struggle for power, loses. It is only if the (male) comes out victorious that both parties win. If the woman conquers, then both lose. The man loses much, but he has his work left, which may compensate him to some extent; but the woman loses all by her conquest.

George Bernard Shaw recognized the extent to which the doctrines of male supremacy had become the operative doctrines in all spheres of activity in society. He understood also that women had little hope of escape from their bondage because society demanded all from them, while granting or allowing them nothing. Said Shaw:

> Unless woman repudiates her womanliness, her duty to her husband, to her children, to society, to the law, and to everyone but herself, she cannot emancipate herself.

Here we see the dogma of male superiority performing its true function of subjugating and depersonalizing the

female. It is woman who must bear the burdens of "duty"—to husband, children, society, the law and, if that were not already enough, even "to everyone but herself." Clearly, she is crushed by the mountain of "duty"—but has no rights. She is not permitted even the fundamental human right of having a duty unto herself!

"Emancipation"—which Webster defines as "release from bondage"—is not for woman, it cannot be for her according to the male chauvinist code. Her "emancipation" would not only demand the sacrifice of her "womanliness," but would be a heinous—an amoral—dereliction of her "duty."

And such are a very few random examples of the attempts made by men to "justify the subordination of women." That they have long succeeded in gaining all their ends is a fact that cannot be denied or avoided, for, as Sofie Lazarsfeld acknowledges, "Life in our man-ruled world is built on the subordination of woman."

Conditioned like Pavlovian dogs, people nod their heads in solemn and unquestioning agreement whenever the "Women-are-men's-natural-inferiors" litany is recited. The dogma of male superiority has been dinned into human ears until it has become engrained in the group unconscious. It is accepted as both an Article of Faith and the Ultimate Incontrovertible Scientific Truth governing the "natural" relationship of the sexes, ordaining patriarchy as the "natural" form of social organization.

The male revels in the dogma of his superiority—in the operative reality of his rulership over the female. All too long and all too often, the female has reacted to her oppression in the same manner that she has been conditioned—and browbeaten—into reacting to almost everything in life: submissively, accepting her lot with numb resignation. Admittedly, women have made some efforts to improve their condition in the past—most notably between the mid-nineteenth century and the 1920's. But it

is only of late—within the last decade—that they have begun to stir from the long sleep into which they were mesmerized and to recognize the dogma of male supremacy for what it really is: a monumental fraud, a Total Lie.

The thesis that the female is naturally inferior to the male has no basis in fact. It is a whole-cloth fabrication used by the male to deceive, to conceal—and compensate for—his fears and feelings of sexual inadequacy.

"It is the man's fear of sexual failure, sexual defeat that really governs our lives," writes Sofie Lazarsfeld. "Man is oppressed by his sexual uncertainty. This drives him to over-compensate . . . by repressing woman and forcing her into a secondary role."

Innumerable highly qualified authorities have come forward to destroy the theory of "natural" male superiority. Dr. Paul Bousfield is one of them. In his memorable book, *Modern Woman*, he not only shatters the theory but also blasts the glorification of the male/degradation of the female principle that forms a cornerstone of all Freudian theory. Bousfield formulates his own theory of the "masculine superiority complex" which, he says, "is obviously linked with the castration complex." He continues:

> "The masculine superiority complex causes men to feel superior to women. *If a man fails in this, he experiences a need to represent woman as entirely different from himself.* In either case, the man intensifies his sense of power, thereby protecting himself from the unconscious fear of sexual inadequacy." (Emphasis added.)

Dr. Bousfield then deals a near-mortal blow to some of the most cherished Freudian tenets and casts serious doubts on Freud's personal attitudes and motivations:

It would appear there was a real need for Freud to overestimate the value of the masculine sexual role, and perhaps his general tendency to overestimate the role of sex also is a part of this complex. It permeates all his works and explains his tendency to deprecate women, to reduce them to a low level. What is this over-estimation required for? We are forced to the conclusion that it is the counterpart of under-estimation. The man is afraid of impotence.

The "masculine superiority complex"—the myth of male supremacy—is the man's defense against his terror of sexual impotence. It is also the means of compensating —more accurately, of *over*-compensating—for the ever-present unconscious awareness of sexual inferiority which gnaws at the shaky supports of masculine ego. Consequently, there is created a desperate need to "represent"—to make the female appear and believe herself to be—"different" from the male in the sense that she is a lesser, weaker, an inferior creature by virtue of being female. Dr. Lazarsfeld describes process and results thus:

In the course of our social and cultural development the woman has occupied the same position in relation to the man as does the child in relation to its adult environment. She has never been encouraged to contribute her share to the solution of the problems of life. On the contrary, she has always been told that she is unsuited for any such efforts, and that she must expect everything from the man. She must simply comply with his decisions and obey him, then all will be well with her on earth. (Women have been) led to despair of their capacity to accomplish anything . . . and to seek compensation in their helplessness.

Civilization has gained nothing and lost a very great deal due to the repression of the female by the male. Women have been forced to retreat into a desolate, unproductive state of childlike dependence which has placed—and continues to place—immense added psychological, social, and practical burdens upon men. Furthermore, men deny themselves the myriad benefits that could—and would—be theirs if the free and independent personality of woman were allowed to develop normally, *naturally*.

The subordination of the female completely distorts and perverts the relationship of the sexes. The effects are felt in every sphere and at every level of human activity for, in the last analysis, it is on the male-female relationship that *all* human relationships and patterns of human interaction are based.

But the man is blindly jealous of his ill-gotten prerogatives. He refuses to relinquish any shred of the superiority he has so fraudulently and cynically usurped. It is as Dr. Lazarsfeld emphasizes; men "convulsively adhere" to their dogma, their myth "which ultimately tends to harm them as well as women." This, she continues, "is all the more incomprehensible because the normal and logical reaction would be to bring about a change."

However, Dr. Lazarsfeld is forced to concede that changes in the relationships between the sexes are not brought about easily, and that "peaceful progress is far rarer than violent upheaval."

Dr. Paul Bousfield also states that existing patterns of male-female relationship cripple the female psychologically and militate against the best interests of society and all its members. He, too, urges drastic change, but, like Dr. Lazarsfeld, sees little hope of it unless there is first a radical revision of prevailing codes and concepts. Bousfield is inclined to doubt the possibility of bringing about

change through such conventional means as the passage of corrective legislation. He says:

> "We must not allow ourselves to be dominated by the prejudice of past generations . . . real equality between the sexes can only come about with a change of heart. *But no law can introduce a change so long as present methods of thought prevail.*" (Emphasis added.)

The "prejudices of the past" and "present methods of thought" to which Bousfield refers are, of course, the elements constituting the gestalt of the masculine supremacy myth and its continuing influence in our society.

In order to destroy the edifice of the myth, it is necessary first to destroy the equally fictional underlying premise—that woman is naturally inferior to the male, "different" because she is notably weaker physically, intellectually, psychologically, morally and "spiritually." It must be made clear to all that women are in a subordinate position in our society only because men have forced them into it and have held them there, *not* because there is something innate in woman that causes her to "accept" or "desire" subjugation by, and dependence on, the male.

The motivations, methods and goals of male tyranny must also be thoroughly understood. Man, says Dr. Lazarsfeld, "has relegated woman further into the helplessness which enables him to play lead and make himself superior to the woman not only in the sexual sense, but in every other sense as well."

The man's fundamental drive to repress and oppress women arises from an imperative need to perpetuate the fiction of male sexual superiority and conceal the shabby realities of his sexual inadequacy. Once he feels these ends have been attained, his appetite for complete despotic power over women becomes insatiable, for, as Dr. La-

zarsfeld observes, "Man greatly admires himself in the role of god on earth."

Because men are now regarded as superior, because they now enjoy the role of gods on earth, it is the common belief that it must have been thus always, even from the beginnings of human life on earth. This is a corollary of the proposition that woman is man's *natural* inferior, and that man has always been the *natural* leader, the chieftain and ruler, the maker of decisions and giver of commands. Nor do the conceits of the "natural" male supremacy myth-dogma stop there. The male chauvinist is wont to cap his arguments with two assumptions he represents as "final proof," and which are widely accepted as truths.

1. The patriarchal form of social organization is the "natural" form. It has "always" existed because human beings "instinctively" recognized the male of the species to be "innately prepotent" and to possess more and finer virtues and qualities than the female.

2. "Natural" male supremacy is reflected—indeed, exalted—in the history of religious beliefs. Mankind's religious concepts evolved from patterns within human experience: "As on earth, so in 'heaven.' " Human religious notions created principal deities as gods, as males—the female deities, goddesses, were weaker, subordinate to the male gods. Primitive peoples formed these notions intuitively, projecting what they knew to be the natural relationship between the sexes into their formulations of the relative degrees of rank and power among their deities . . .

At least, so go the arguments of the male supremacists. And, it is very well that they do—for it is by first handily demolishing what they contend are "final proofs" that we may begin to dismantle and destroy the entire structure of the masculine mystique.

CHAPTER 2

When The Gods Were Women —And Women Were Gods

The oldest known sculptural representation of the human figure is the "Willendorf Venus," a porous sandstone statuette about four-and-a-half inches high that was unearthed near Willendorf, Austria, in 1908. The "Venus" is a highly stylized carving of a naked woman, and it still bears traces of the red ochre which had been smeared on it by its sculptor some 20,000 years ago.

The sculptor greatly exaggerated the breasts, stomach, thighs and buttocks when carving the figurine, and he represented the pubic triangle and vulva with unmistakable emphasis. The head is elaborately incised to indicate hair that seems to be plaited and then wound around the head rather like a helmet. Despite all these details, the figurine is without facial features. No effort has been made to give the statue eyes, nose or mouth.

Other figurines dating from the same general Stone Age period have been found in Italy, France, Germany, various eastern European countries, the Soviet Ukraine, and the Siberian tundra regions. Almost all are statuettes of females, carved from stone or mammoth-tusk ivory, with traces of red ochre on them. Representations of the male figure are extremely few, and none of these shows

any evidence that it was ever smeared with ochre—which, as we shall see, is a matter of considerable significance.

The female statuettes are roughly the same size as the Willendorf Venus. They have a greater or lesser stylistic resemblance to it and to each other. In many instances, the similarities are astonishing. For example, most are explicit in their representations of the mons veneris and even the minor labia. Another common characteristic is the absence of facial features, even though infinite pains have been taken with the details of hair—and even distinctive hair-*styles*. Then, the majority of the figurines have no feet. Instead, their lower extremities have been purposely carved to taper, terminating in conical or pointed ends.

There is also a pattern—far too consistent for mere coincidence—to the character of the sites on which the statuettes were found and to the nature and relative positioning of other objects found in their immediate vicinity. Almost always, they were unearthed on the sites of Paleolithic dwelling places, lying in conspicuous proximity to what had been the hearth, with charred animal bones nearby. Not infrequently, a figurine would be found occupying a niche or some other place which, it was obvious, had been created especially for it.

(In the Soviet Ukraine, archeologists excavating the site of a Stone Age dwelling came across no less than six statuettes of female figures carved from mammoth-tusk ivory. All had been placed along what had been a wall, ranged there with almost mathematical precision. The hearth and burned animal bones were close by. The statuettes represented female figures of greatly varying physical types—from the rather gangling and long-legged, to the grossly bloated and swollen-breasted that is a familiar primitive stylistic representation of woman in the advanced stages of pregnancy. Everything about

their placement indicated they had been considered important and valuable.)

The Willendorf Venus and her sisters in stone and ivory have provided archeologists and anthropologists with a fantastic wealth of information about—and an amazing insight into—the mentality, customs, religious beliefs and social organization of Stone Age humanity. Perhaps the most startling—and important—results has been the determination of woman's true status in prehistoric society and the relationship that then prevailed between the sexes.

Leading authorities in the fields of archeology and anthropology—among them Franz Hancar, author of the definitive work on the statuettes, *Zum Problem der Venusstatuetten im Eurasichen Jungpaleothikum*—are unanimous in declaring that the female figurines were idols, sculptured representations of deities. It is the opinion of the experts that the people of the Upper Paleolithic period celebrated female cults, that they worshipped *goddesses*, not male gods.

They argue that the female, not the male, was the symbol of the kinship group. (The role played by the male in the procreative process was not recognized until very much later in the course of human development.) They hold that the statuettes represented deities who were the "clan-mothers." These deities were the embodiments of generative power and guardians of the dwelling-place and hearth (in which latter capacity they antedated the Roman Lares and Penates by many millenia).

The "clan mothers" were the supreme beings of the time. They must have been, for they were regarded as deities and there is absolutely no evidence to suggest that any other—that any male—deities were worshipped.

The archeologists and anthropologists present many

convincing pieces of evidence to prove their case, among them:

1. Red ochre—a clay pigment—is known to have had great ritual and mystical significance for primitive peoples. When smeared or daubed on an object, it indicated that the object was sacred, or was endowed with supernatural powers or, at very least, possessed some sort of supernatural connotation. There is red ochre on the *female* statuettes, of which there are many, but none on the male figurines, of which there are only a very few.

2. Furthermore, none of the male statuettes were found in settings or in arrangements with other objects that would suggest they were held to have any religious or ritual significance.

3. Much can be deduced from the painstaking efforts that were expended to represent the female sexual organs and exaggerate the secondary sexual characteristics of the female figurines. The primitive sculptors doubtless believed it was imperative (perhaps in itself an act of veneration) to stress the sex of their idols and deities. They might well have felt it necessary to demonstrate the femaleness of the deities beyond any question.

4. The generative power of the woman was obviously extolled by overstatement of the abdominal area—in which the child is formed and carried—and of the sexual organs (from which new life issues forth). There is glorification also of the woman's power to *sustain* life by providing food from her own body in the greatly swollen (milk-filled) breasts to be seen on most of the figurines. The powers of creating and sustaining life are, of course, the first and foremost to be ascribed to any supreme or major deity.

5. A tradition that mortals must never seek to depict the face of the Supreme Being has existed in many religions and survives to this day, most notably in the Jewish

and Moslem faiths. The lack of facial features on the statuettes may therefore be said to add strength to the contention that they were representations of the all-powerful, all-female clan-mother deities. Paleolithic people probably harbored a superstitious fear of giving the clan-mother idol a human visage or even of depicting her face literally.

6. The detailed treatment of hair and hair-styles on the faceless heads of the idols has a highly reasonable interpretation. The hair-styles vary according to the place where the statuettes were found. This could well mean that a particular manner of wearing the hair served as a form of clan identification or as a clan mark of rank. These are customs known to have prevailed in many cultures, and are followed by primitive peoples even now in South America, Africa and islands of the Pacific. It is logical to suppose that all—or at least the senior—women of a given Stone Age clan dressed their hair in uniform fashion to identify themselves with the clan-mother and to make themselves recognizable instantly as members of their clan.

7. The idols have pointed lower extremities rather than feet. The reason for this is evident enough. This made it possible to thrust the idols firmly into the ground, in upright positions, whenever and wherever their presence was desired for religious or ritual purposes.

8. The hearth in the dwelling place has always had particular religious significance. The hearth not only symbolized, but actually provided, safety and security. The fire that burned on the hearth made life possible in the bitter cold of winter—and it often served as a defense against marauding animals. Food was cooked on the hearth. Members of the clan gathered around the hearth, slept close to it. Mythology and religious history are replete with evidence that the most powerful deities were associated with the hearth. The fact that the clan-mother

idols were placed near the hearth is conclusive proof that they were considered the all-powerful protectors and defenders of the dwelling place and the clan.

But, the reader is likely to protest, how could all this be? How is it possible that Stone Age clans scattered widely across the immense Eurasian land mass shared similar beliefs, carved similar idols, observed similar rituals? What conceivable sort of Stone Age evangelism could have spread an almost standardized religious belief from France to the Ukraine, from Austria to Siberia?

The answer is that primitive religious beliefs mirror contemporaneous social conditions. They originally evolved from human concepts of what was natural, logical, rational. Human instinct, observation, and reasoning power working together formulated a virtually universal cult-form which accurately reflected the prevailing—and pre-eminent—social position of women. The clan-mother cult with its exclusively female deities was open acknowledgment of woman's superiority, of her supremacy, in the clan.

Discussing the origins of religious belief, George Ryley Scott writes:

> Every new concept is dependent upon the extent of existent correlated and associative knowledge.

And, elsewhere:

> . . . Above and beyond all, permeating and shaping every form of . . . religious belief, is the fundamental conscious or unconscious assumption of the existence of a cosmogony explainable within the limits of man's mentality."

The instincts, observations, and reason of our forebears inhabiting the earth some 20,000 years ago produced the

concept of a female cult, of female deities. The concept was necessarily a projection of existing and accepted social forms, wherein the female was *naturally* (remember, we are dealing with origins) the superior sex, and the male *naturally* the inferior sex.

Thus, when we view it with scientific objectivity, the picture of the *original* relationship between the sexes and the *original* form of human social organization emerges as the antipode of what male chauvinist polemics would have us believe it to be.

Most anthropologists and archeologists are agreed that the Stone Age clans which produced the Willendorf Venus and its sister statuettes not only venerated exclusively female deities, but were matriarchates. The women of the clans were the "executives" and "managers," the makers of decisions, the planners and givers of commands. The function of the male was to hunt game. Men bore a relationship to women analogous to that of private soldiers to their officers, or of specialized workers toward their supervisors.

Some authorities theorize that the female cult and the organizational form of the Paleolithic statuette carvers have survived down to our own time in some remote parts of the world. The example most frequently cited is that of the Tungus, a reindeer-hunting tribe in Siberia. The Tungus continued to worship small female figurines —but carved from wood rather than stone or ivory— right down to modern times. When praying to their deities—called "Dzsuli"—the Tungus anoint them with animal fat or grease, which might possibly be related to the Stone Age custom of smearing idols with ochre. Among the Tungus, the men hunt the game, but it is the women who preserve the meat, guard the reserve stocks, and distribute the food during lean periods when it is impossible to hunt. The tribal organization has many other matriarchal characteristics.

In any event, the conclusions experts have drawn from the "Venus" statuettes serve to support and substantiate theories formulated in the mid- and late-nineteenth century by such men as Johann Bachofen (about whom more in a later chapter), Edward Tylor, and Lewis Morgan. They postulated that the matriarchal form of social organization was a stage in the development of civilization and had existed in all cultures at some time, with the patriarchal form developing from the matriarchate—or "Gynaecocracy," to use Bachofen's term.

However, the theories of Bachofen *et al*, were based largely on the contention that matriarchates were originally nothing more than expedients forced by the sexual communism prevailing in prehistoric clans and tribes. The arguments run thusly:

> Women cohabited freely with all the men of the clan.
>
> The part played by the male in fecundation was not understood.
>
> Since it was impossible to determine the fatherhood of a child, the mother was the sole identifiable parent.
>
> This necessitated the development of a matrilinear kinship system, which in turn produced the matriarchal form of social organization.

These contentions conveniently ignore many facts. Perhaps chief among them is the fact that beliefs in the superiority of women persisted for many thousands of years after the male role in procreation had been recognized and monogamy became a customary practice.

The most easily followed guides to the status of women in history are again provided by what is known about the religious beliefs of various cultures and civiliza-

tions. It is necessary only to skim over a comparative few of the high points, and the dogma of the male's "natural" superiority crumbles into the dust of absurd myth.

In the Middle East—frequently called the "Cradle of Civilization"—men apparently continued to celebrate a female cult 12,000 or so years after the Willendorf Venus was carved by its sculptor. Archeological excavations in the Jordan Valley have brought to light evidences that a female deity was worshipped there about 6,000 B.C. Statues of females—not without stylistic resemblance to the Stone Age clan-mother idols—and dating from about 5,000 B.C. have been found in Iraq. These statues, too, are idols, representations of goddesses; significantly, there are no comparable male statues.

By 3,000 B.C., the Aegeans had already established the beginnings of their civilization, which was centered on the island of Crete. In the authoritative LaRousse *Encyclopedia of Mythology*, we read that:

> The chief deity of the Aegeans was—*like that of many Asiatic cults*—feminine. (Emphasis added.) She was the 'Great Goddess,' the 'Universal Mother,' in whom were united all the attributes and functions of divinity.

Very early in the development of civilization, various peoples gazed up at the skies and, awed by sun and moon, and later the five visible planets, deified them. Our tradition holds that worshippers of the luminaries always considered the sun as male and the paramount deity, and the moon as female and secondary.

Like so many other traditions, this is only half correct. True enough, the sun was male, and the moon female, in most ancient religions; however, the Moon goddess was the chief deity, the Sun god was secondary to her. It was thus even in Ur, in Chaldea, where—and when—Abraham, patriarch of the Jews, was born.

George Ryley Scott has written:

> The moon, with its power to supply light during the hours of blackness, was conceded to be of far more importance, and to possess greater powers, than the sun, which was not credited with supplying the light of day.
>
> There would therefore appear to be strong evidence in support of the hypothesis that the moon was worshipped long before the sun in most nations of antiquity . . . in most lands the moon was originally a female deity.

And, in *Mythology Among the Hebrews and Its Historical Development*, the great nineteenth century scholar Ignaz Goldzier declares:

> The priority of the lunar to the solar worship is certain. It dates from a time when the lordship of man was preceded by a period in which the female sex bore rule. Lunar worship is closely allied to the importance of woman.

We are accustomed to hearing about the Pharaohs of Ancient Egypt, and while a historian will occasionally concede that the great civilization also had an occasional notable female ruler, the net effect is an impression that Egypt was ever a patriarchate. The average historian is, of course, male—and presumably burdened by the fears of castration and impotence that demand glorification of the male and perpetuation of the masculine mystique at whatever cost in integrity. Fortunately, there are outstanding exceptions to the rule, among them the renowned Robert Graves, who obviously has no anxieties about his masculinity and is therefore willing to deal in

fact rather than fancy. In his Introduction to the LaRousse *Encyclopedia of Mythology*, Graves states:

> Egypt . . . devoloped from small matriarchal Moon-queendoms to Pharaonic patriarchal Sun-monarchy.

As an interesting—and instructive—sidelight, the Egyptian word for the sky, or the heavens, the dwelling place of deities, was feminine. The word for Earth, which was below the heavens and subject to the whim of the deities who dwelt there, was masculine.

The Hittites seem to have been exceptions to the rule that the Moon was considered a female, and the Sun a male, deity. They held the Sun to be female, and their Sun-goddess was Arinna. However, up to the thirteenth century B.C., the female deities of the Hittite pantheon were worshipped as the most powerful.

The Japanese also had a Sun-goddess, Amaterasu, who was the dominant deity. Amaterasu was worshipped as life-giving sun, as divine spirit, and as first ancestor of the Imperial Family.

Many cultures had as their supreme being a deity who was not only a goddess in her own right, but entitled to particular honor as the "Mother of the Gods." It was thus acknowledged that all the gods and goddesses of a particular pantheon were born of woman, thereby equating woman with Creation, with The Beginnings.

The fanatical adherence of men to beliefs in the supremacy of female deities is, perhaps, most clearly demonstrated by the many cults that demanded the castration of males as a form of worship. Elias Canetti has written:

> In antiquity the priests of the Great Mother, Cybele, were well known (for being castrates). There were thousands who, in an access of frenzy, had castrated

themselves in honor of their goddess. Ten thousand of them served in her famous sanctuary at Comana in Pontus.

According to George Ryley Scott:

> The peculiar practices of men, when worshipping lunar goddesses, in adopting female attire (and) castrating themselves . . . provide additional evidence . . . that moon worship and matriarchate were coincidental.

(Castration and the wearing of female garments by males who worshipped Moon or "Mother" goddesses are attested to by innumerable unimpeachable sources. Among them: Herodotus, Macrobius, Strabo, Plutarch, Maimonides. The goddesses were, of course, deified under many different names in various civilizations and cultures, some of the more familiar appellations being: Astarte, Cybele, Diana, Isis, Istar, Juno.)

Surviving vestiges of the castration cults have been reported in much more recent eras. One sect in which there was widespread ritual castration, the "Skoptsi," flourished in Russia about 200 years ago. Elias Canetti writes: "Perhaps thousands of men castrated themselves . . . for the sake of their faith" in the time of Catherine II.

The supreme female deity, the Moon or "Mother" goddess, did not die or disappear from religious belief. Rather, she was relegated to a secondary position, supplanted by the male Sun-god as the matriarchal form of social organization was supplanted by the patriarchal form. Many authorities illustrate how this might have come about by taking a casebook example from comparatively modern times.

The example is that of the Akan tribe of Ghana. Origi-

nally related to the pre-Hellenic peoples of Greece, the Akan migrated to Saharan oases, then further south into what is now Ghana. For centuries—possibly as long as two or three millennia—the Akan were a matriarchal tribe, worshipping the Moon-goddess, Ngame, who possessed supreme powers. The tribe grew very large, and its subsidiary clans as well as the tribe itself were ruled by Queen-mothers and councils of female elders. Then, around 1350 A.D., the lands of the Akan were invaded by tribes from the north. The invaders had a patriarchal form of social organization, and they worshipped a male supreme deity. Eventually, the Akan were forced to accept the concept of a male deity, and the social organization of Akan clans and tribe changed accordingly, from matriarchy to patriarchy, with kings and male councils ruling.

It should now be entirely clear that the original, the *natural*, relationship between the sexes was the exact opposite of what we know it to be today. The female, rather than male, was intuitively recognized as being the superior sex. Deities were at first female and social organizations were at first matriarchal. Both remained thus for many thousands of years before religious concepts and social orders began to change—because they were forced to change as the natural fact of female superiority was suppressed and the mystique of masculine superiority was promulgated.

A new age dawned, the age of the penis-proud male, the age of the debasement and subjugation of woman.

CHAPTER 3

The Phallic Gods Are Born

During the annual festival of the Lupercalia held in Rome, naked women were herded through the streets of the city while men and boys marched alongside, beating them bloody with goatskin whips.

By then, men and their male gods had been the masters for a very long time—and, as George Ryley Scott has said, "Cruelty to woman was a concomitant of the patriarchate."

In the whole and main, the ethos of matriarchal societies had been quite humane, tolerant, benign. But, to quote Ryley again, when male deities supplanted the female, "the tables were turned with a vengeance."

The beginning can almost certainly be traced to the recognition of the male function as impregnator in the reproductive process. In his excellent, authoritative book, *Phallic Worship*, George Ryley Scott says:

> Not only was the male granted a share in the phenomenon of generation; he was given the main share. The seed (semen) of the male was held to produce the living offspring, the part played by the woman being merely to provide the soil in which the seed

grew to fruition, as plants grew in the earth. Aristotle and Anaxagoras both promulgated this theory.

Scott sums up the net result for women in these words:

> Woman was no longer powerful and respected. She was compelled to accept an inferior position.

But men were not content just to force women into a secondary position in their patriarchal societies. Now that the role of the woman in the reproductive process had been downgraded to one of "merely providing soil" for the seed, and the act of coition was understood to be the act of fecundation, men's sexual fears and anxieties began to develop, and to manifest themselves. Women were now looked upon as the property of men. And, as with property of almost any sort, men feared that they might lose or be deprived of their female properties or the use of them. Their greatest fear, of course, was that such loss or deprivation might be occasioned by their own sexual inadequacy.

Men looked to their patriarchal societies for some form of relief that might lessen their fears, provide them with some manner of insurance against the possibility of loss. The patriarchal organization responded as early as the second millennium B.C., in Babylon, when King Hammurabi promulgated his great code of laws—no less than one-fourth of which was devoted to spelling out the superiority of male to female in the Babylonian society.

A male was legally entitled to have a First Wife and, under certain circumstances, a second as well, and he could have as many concubines as he could afford to buy and support. Wives were "bought," but payment for them was made in the form of wedding gifts. However, since the female was an inferior creature, the concept of the dowry came into its own. The parents of a bride had

to give the bridegroom a dowry that would be a contribution toward her maintenance after the marriage.

The man as husband was supreme. He was entitled under the law to divorce his wife without any ceremony, and for almost any reason he cared to name. The husband's sole obligation in such cases was to provide minimal support for any children that might have been born to the union. At his option, the husband could declare his wife a slave, keeping her as such in his house, instead of divorcing her. The act of making her a slave ended the marriage just as effectively as divorce, but it offered several important advantages for the husband. If he kept the wife as a slave instead of "putting her away" in divorce, he was not obligated to return any unspent portion of her dowry. Furthermore, as his slave, she was forced by law and custom to perform any and all tasks given by her husband, his remaining or new wife or wives, his concubines, free servants—just about everyone in the household. Naturally, as a slave, the discarded wife lost all rights, every vestige of freedom.

The double-standard of sexual morality was already evident in the Code of Hammurabi. Sexual infidelity by a husband was in no way considered an offense. However, unfaithful wives were punished with death—by drowning.

One article in the Babylonian law code promulgated by King Hammurabi tells us all we need to know about him and the patriarchal society of Babylon. A husband in debt was allowed to hand his wife over to his creditors as security. The act of lodging her with a creditor for debt relieved him of criminal prosecution for failure to pay so long as she was held by the creditor. At first, a three-year limit was placed on the time a wife could remain pledged as security. Later, the limitation was removed. For centuries, the practice was a form of highly lucrative slave-trading.

Such laws served to calm the worst sexual fears of men. Their property rights in their women were thus made secure by law, and their masculine superiority complexes derived reassurance/compensation from the knowledge that women were officially decreed to be inferior creatures. The male fear of loss of property/possession through the sexual use of woman by a man other than the one to whom she "belonged" was greatly minimized by the prescription of the death penalty for any woman guilty of sexual infidelity.

In Greece, the survival of the Dionysian cult and its celebration of the Eleusinian Mysteries for many centuries is frequently misinterpreted as evidence that, at least in Greece, the principle of female superiority long outlived the changeover from female to male deities. Even Sofie Lazarsfeld falls into this trap when she states that the Dionysian cult "created another form of feminine rule whose strong weapon (was) sensuality."

Granted that the Dionysian cult was orgiastic and permitted women the same sexual license as was enjoyed by men, but this was a manifestation of the Dionysian doctrine of male triumph over women by masculine sexuality. The sexual freedom granted to women during the periodic festivals of Dionysius was small payment, indeed, for their deprivation of other freedoms and for the contempt in which they were generally held. If, that is, the sexual license was intended as compensation in the first place. Very probably, it was not. It is much more likely that when in fullest flower, the Dionysian cult served as a convenient means whereby the ruling males could gratify their own desires for sexual excesses with women who might otherwise have nothing to do with them.

(Oddly enough, few authorities note the uncanny resemblance between the ancient Eleusinian festivals and

the pre-Lenten-season carnival observed in West Germany—most notably in Bavaria and the Rhineland—to this day. The orgiastic traditions are identical. There is even a concept of "Fasching Freheit" in Bavarian law. Under it, husbands cannot charge their wives with having committed adultery for any extramarital affairs the wives may have during annual Fasching carnival. Furthermore, all laws governing Bavarian sexual morality—save those intended for the protection of minors and that which is concerned with forcible rape during which physical injury is caused to the female—are suspended for the carnival period. There is no like relaxation of the Law and laws during the balance of the year.)

Withal, in ancient times it remained for the Romans to seal the fate of women through codification of laws that firmly established the ironbound patriarchate and unequivocally defined the relationship between the sexes. These Roman laws, which made their influence strongly felt in the laws of all Western nations thereafter have probably done more than any other code to make the myth of the masculine mystique a cornerstone of Western culture.

Under the Roman laws, the father was established as not only the head of his family group but also as an autocrat whose decisions and orders could not be legally questioned. The father was designated the sole legal entity in the family. The other members of the family had existence only through him. Here is where we find the doctrine of *jus paternum* come into its codified own with a vengeance.

The last vestiges of woman's identity as an individual, as a human entity in her own right, were swept away. She was no longer the symbol of the kinship group, the genealogical link. Men were confirmed not only as the rulers of the society, but also as the source of all moral

and spiritual values—which, needless to say, were thereafter entirely masculine, male-oriented, in their content and context and designed to maintain the myth of masculine superiority at the expense of the female. Woman was to be thenceforth identified only as she bore relation to her master, the male. She was the daughter of a father or the wife of a husband. Otherwise, to all intents and purposes, she had no existence—save, perhaps, as an honestly admitted chattel, as a slave.

But the matriarchal principle died hard. Some echoes of it were heard again during the era that Rome was an Empire. Here again, the men and their masculine mystique neutralized the influences swiftly by borrowing heavily from the Greeks and their Dionysian cult. A "divine mother" cult was allowed to develop and flourish—with orgiastic undertones identical to those of the Dionysian rites found in Greece.

Whatever position or respect a woman could hope to achieve stemmed from her functions as a creature belonging to a male. She could gain respect for being a dutiful daughter; she was given credit for being a good and loyal wife. Her highest attainment was as a broodmare, providing her husband with many and healthy children—most preferably sons.

Beyond this, women were objects men could use for their sexual pleasure, or they were creatures relegated to the status of servants of men, creatures who were used to perform this, that, or ten thousand other forms of drudgery to make the lives of men easier and more comfortable.

Rome was very much a patriarchate—what Gordon Rattray Taylor, in his book, *Sex in History*, refers to as the "Patrist society" wherein there is a "sense of exclusive property right in women." Rome demonstrated many other qualities characteristic of the patrist state in which there is worship of father-figure, rather than

mother-figure deities. Taylor says that "In father-religions violence is chiefly turned outward."

The Roman wars of conquest, waged on the pretext of imposing the Pax Romana on "savages," "barbarians," and assorted others are manifestations of this patrist tendency. (There may be those who, like this author, recognize familiar patterns in the behavior of our own society's rulers over the past few decades.)

Men, someone once observed, created their phallic gods not so much in their own image but in the image of their defensive sexual fantasies about their own worth, value and prowess. They had to eradicate the concept of the fertile, bountiful mother-deity and raise in her place the concept of the fertilizing, omniscient father-deity. They were never quite able to accomplish this to the extent they would have liked. While the concept of the mother-deity itself could be destroyed, the fact of the miracle of motherhood remained.

At first, efforts were made to minimize this. The theories of Aristotle have been touched upon previously. He and others like him sought to prove woman nothing more than a receptacle into which the all-powerful male poured his semen/sperm. By so doing, he sanctified the receptacle and ennobled the woman, for she was "blessed" with his child.

There have been some highly absurd practices noted among primitive tribes in which the concept of male superiority is still developing, and in which the transition from matriarchate to patriarchate has been comparatively recent. For example, in some tribes it is the custom of the men to deny completely that their children are born of women, of mothers. An elaborate fiction is contrived whenever a child is about to be born. The man who is the father of the child takes to his bed. He lies there for several days—while his mate awaits her time, suffers labor-pains and finally delivers. The fiction is that *he*

gives birth to the child, that he is father and mother in one, and that the female who is his mate had served merely in a symbolic role.

That, of course, requires an enormous stretch of primitive imagination—but if nothing else, it certainly provides us with another guide as to the lengths to which men have gone and will go in their efforts to perpetuate the myth of their supremacy and the myth of woman's inferiority and worthlessness.

However, having digressed briefly, let us return to that ultimate manifestation of male pride-in-penis-cum-fear-of-sexual-inadequacy, the patriarchal society of Ancient Rome.

Under Roman law the family was not considered a natural unit. It was a *legal* unit. Its primary functions were to observe various religious customs, to insure that certain religious requirements were fulfilled—and to guarantee that real and personal property be conserved and passed on in orderly fashion to designated heirs. Except where there might have been subjective or sentimental ties and considerations, the role of the wife and mother in the family unit was virtually nil while the husband or adult male child lived.

Her legal status as an individual virtually denied, the woman of Ancient Rome was a person only insofar as she pleased her husband. The pleasing of the husband was in its turn largely a matter of pleasing him sexually. Although history tells of some Roman women who did achieve a certain degree of prominence, their number was very few. The Roman matron of legend was a legend and no more.

Prostitution was widespread in Rome—and it was openly approved of by such famed figures as Cicero and Seneca. Tacitus tells us that prostitutes were required to register with the office of the *aedile*. William M. Sanger, in his monumental *The History of Prostitution*, writes

that prostitutes "were well-known characters in Roman society."

However, notwithstanding the complete legality of prostitution and the fact that all heterosexual men in Rome—whether rich or poor, lowly-placed or famous and powerful—frequented prostitutes openly, the women were legally degraded creatures. Once marked with the label of prostitute, a woman had to carry it with her through her entire life. Even though she gave up prostitution, married and bore legitimate children, a woman was still carried on the records of the aedile as a registered prostitute—and an object of contempt.

The patriarchal male, burdened by his fears of sexual inadequacy, invariably seeks to demean and degrade the creature-object that provides him with sexual gratification and pleasure.

Julian carried the engrained contempt of the male for the women who gave sexual pleasure to an ultimate extreme of grim absurdity. Under his reign, there was promulgated a law that strictly forbade the marriage of any Roman citizen to any *relative or descendant* of a prostitute. The announced purport of the law was to prevent the corruption of Roman blood. In actuality, it was aimed at even further debasing prostitutes—and by extension, women as they served the sexual needs and desires of men.

The passage of laws making women ever more subordinate to men under the pretense of preserving public morality was developed into a fine art in Rome. Injunctions against adultery grew progressively more severe—but, of course, the prohibitions were aimed at women, as the wives of men. The male risked a penalty only by having sexual relations with another man's wife.

Most often camouflaged with religious or pseudo-religious moral platitudes, all these laws had but one real purpose—to establish forever the status of woman as that

of a chattel, a possession belonging to her husband. The wife was a piece of property, owned by her husband in precisely the same sense as he owned, say, a plot of ground. Trespass on the plot of ground or its use by another was forbidden, for that would violate his rights of ownership and conceivably represent material loss for him. So it was with his wife.

Woman, now merely a chattel as a sexual object, had no defense outside that definition. As Richard Lewisohn observes in his book, *A History of Sexual Customs*:

> As a wife's importance . . . was less in Rome . . . her relations with her husband depended even more on her ability to give him sexual pleasure.

But, the more Roman wives strove to give their husbands sexual pleasure, the more male sexual anxiety forced men to persist in their drives to debase women, make them inferior, whether they were wives or prostitutes.

Under the laws of Justinian, a prostitute was required to swear a solemn religious oath that she would faithfully and energetically perform the duties of her chosen calling. Otherwise, she was not granted the *licentia stupri*—the official license to work as a prostitute. She was severely enjoined to satisfy her clients—whatever their demands or desires.

The attitude of the Roman patriarchal society toward the wife was scarcely less filled with contempt for her as a woman. It is all too clearly demonstrated by the famous frieze in the Villa of the Mysteries, a Pompeiian villa that belonged to the powerful Julian-Claudian family. The frieze depicts a noble Roman woman (with other pictorial evidence indicating that she is married). The woman is shown being stripped of her clothing. Then, in the next panel, she is being beaten with a large phallus. The

beatings continue until she has been whipped into submission and performs the sexual dances and other acts that are demanded of her.

George Ryley Scott has theorized:

> My contention is that, without exception, the worship of sex . . . originated in the pleasure associated with coitus . . . the sex act gave pleasure to those engaging in it, and by analogy would give pleasure to the gods.

He adds:

> We see indications of this in the nature of the sacrifices made to the phallic deities. The essence of sacrifice is the offer of something which will give pleasure to the god.

It is difficult to accept these contentions in the light of what is known about the motivations that have governed man-ruled religious and social forms. It is much more logical to surmise the exact opposite of what Scott suggests. Men manufactured the concepts of what gave pleasure to their phallic gods as mirror-reflections of what gave pleasure to them. The essence of masculine sexual desire (and phantasy) became the offering or "sacrifice" to the phallic gods.

By making male standards of sexual activity and gratification religious imperatives, men at once insured their own pleasure, established their phallic supremacy and, far from least, made the threat of supernatural retribution an added weapon with which to guarantee the subjugation and docile submission of women.

The phallicism rampant in the polytheistic cults of the ancients was highly influential in establishing the lasting tradition of male superiority-female inferiority. Yet, inso-

far as Western Woman in our own era is concerned, the final and decisive blows were struck by the ethos of Judaeo-Christian monotheism.

The God of our fathers—and of our present time—was created by sexually insecure, over-compensating male supremacists in their own image. He is a God of men—and He demands the degradation and debasement of women, whether in His guise as the terrible and unremitting God of the Old, or the supposedly All-Merciful God of the New Testament—as the next chapter demonstrates all too clearly.

CHAPTER 4

Phallic Father, Sexist Son

The doctrine of man's superiority to woman is embedded in the Judaeo-Christian traditions and teachings forming the bases for Western moral codes, laws and social organizations.

The Old Testament is replete with stern warnings that women—the "unclean vessels"—must obey men and submit to them. The female of the human species is adjudged to be a markedly lesser creature—and unworthy, for she bears until the end of time a collective guilt for the original sin of the First Woman, Eve.

It was Eve who succumbed to temptation and, in her turn, seduced Adam into sin, thereby bringing the catastrophe of expulsion from the Garden of Eden down onto humanity's head. A wrathful, vengeful Old Testament God was not content merely to drive Eve and her mate from the Earthly Paradise he had created for them. "In pain shalt thou bear children," God said to Eve.

God thereby decreed that woman's very biology would be a form of eternal punishment. Eve and all women who came after her were condemned to continue expiating her sin through their physical suffering when giving birth—and, it is implicit, when menstruating.

Eve—the woman—had shown the first sensual weakness. Hers was the pirmary guilt. Adam had been led astray by her. But he, too, had partaken of the forbidden fruit, even if only at his mate's insistence and instigation. His guilt was lesser in degree—possibly even partially extenuated—but nonetheless there had to be some show of elemental justice.

"At the sweat of thy brow shalt thou eat thy bread, until thou returnest to the dust from which thou wast taken," the Lord said to Adam.

But Adam protested, reminding God that it was not he who had taken the first bite, and strongly suggesting that he was an innocent victim of Eve's machinations.

"The woman whom Thou gavest to be with me, she gave me of the tree and I did eat," Adam pleaded his case. His arguments were ignored by the Lord, and Adam and Eve were expelled from the Garden.

Thus, the elaborate fiction of Woman The Temptress (weak, untrustworthy, treacherous and all the rest), and of Man The Hapless Sufferer For Woman's Sins was created and built into mind of Western humanity. One may readily theorize that the whole tradition of women trapping and tricking males into everything from giving away State secrets to proposals of marriage began here. Men could thereafter pose as victims, as long-suffering dupes—even while they tyrannized and terrorized the women by whom they were supposedly victimized.

Furthermore, there is much else insidious in the Adam-Eve fable. True, that Eve was condemned to suffer in childbirth, in delivering the children grown within her body from the seed implanted by Adam; but, uncounted millions of men have argued, what is this curse when compared to the punishment meted out to Adam, to the male? God condemned men to labor forever, to work in order that they—*and their women*—might eat their bread. This is man's punishment for the

sins of woman. Had not woman sinned, man would not have any need to toil, but could revel in the Garden.

Men conveniently—and with malice aforethought—ignored the fact that women had to perform heavy labors, too, in the fields or in the home. Often, all too very often, the labor of the woman was far greater than that of the man—but if this was ever conceded, it was always with the observation that God had decreed it to be so.

When it is considered that the Old Testament *begins* its definition of the place and role of women in such a vein, it is not surprising that Scripture eventually reduces the sum and substance down to a harsh, five-word diktat addressed to all human females:

> "He"—the husband, the male—"shall be thy master."

The advent of Christianity was to do nothing to alter the pattern established by Jewish monotheism. The New Testament—the Bible of the purportedly "gentler" and more "forgiving" Christian Faith—repeatedly reiterates that the female is inferior and shall be subservient to the male.

In I Peter 3:7, we read that woman is "the weaker vessel."

And Ephesians delivers the *coup de grace* to any devout Christian woman's hopes of ever being more than an object-chattel in the eyes of her God and her civilization.

> Wives, submit yourselves unto your husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore, as the church is subject unto Christ, so let the wives be (subject) to their own husbands in every thing.

The twin dogmas of woman's enslavement were unmistakably enunciated in both Testaments. The first decreed women's eternal guilt for Eve's original sin—with the corollary proposition that women were weak physically, intellectually and, above all, morally. The second is the concept of the human male as a creature infinitely superior to the female "in every thing" and endowed by both Jewish and Christian Gods with an inalienable right and absolute authority to exercise command over women.

Needless to say, the dogmas were originally fashioned —and have been since wielded—by men, for whom they have served as potent, fear-inspiring weapons for the subjugation, the total enslavement, of women. Understandably anxiety ridden due to their unconscious awareness of sexual inadequacy vis-a-vis women and needing to overcompensate for it, men employed their weapons first in the area of sexual activity. It was with these weapons that they established the so-called "double-standard" that has long been one of the more cynical, hypocritical and noxious features of Western religion and society.

In the Old Testament (Deut. 12:17), we are told that Mosaic Law requires a bride to give proof of her virginity—not only to the bridegroom, but also the entire tribe. The penalty for her failure to do so to the complete satisfaction of all concerned is declared to be death—by stoning. No comparable demand for premarital chastity is made on men. If anything, their lubricity and sexual peccadilloes (save as they encroach on the female-chattel property-rights of another man) are generally extolled. (The mightier of the male figures in the Old Testament possessed platoons of wives, battalions of concubines—and, yea, verily did they fill their wombs.)

It must, in all fairness, be admitted that Mosaic Law did make a few grudging concessions which, at first

glance, appear to offer women a shred or two of protection. For example, death was the punishment prescribed for rape. The concern for the female victim is far more apparent than real. Ample evidence exists to show that rape was forbidden solely to protect the property rights of men in their women. If an unmarried girl living under her father's roof was raped, her hymen was presumably destroyed, and this also destroyed her eligibility for marriage or her cash-value as a potential concubine. The rape of a married woman was a trespass on the property rights of her husband. He owned the wife and held exclusive rights of use to her cunnus—which of course was "used" and thus made considerably less valuable by the rapist.

The death penalty was also prescribed by Mosaic Law for those guilty of adultery. But adultery was subject to some rather tricky definitions. A wife was always guilty of adultery if she engaged in sexual acts with a man other than her husband, but a man committed adultery only when he encroached on the property rights that another man had in a woman. He committed "adultery" if he had sexual relations with another man's wife, because the wife was a chattel of the other man. The husband was the "master" of the wife. One could not simply put the servant-chattel of another master to use for one's own purposes. However, there was one significant difference between the status of wife and servant. A husband could give permission for use of his servants to perform work for another. He could not give another man permission to make sexual use of his wife.

On the other hand, Mosaic Law confirms the right of a father to sell his daughter into concubinage. And, no man committed adultery by keeping and having sexual relations with any number of concubines he could afford to buy and to maintain.

Withal, and despite the doctrine of male superiority that is so patently evident throughout the Old Testa-

ment, the Jewish religion did somehow manage to maintain one vestige of matriarchal customs. According to the religious teaching and tradition of the Jews, the religion of a child is that of his mother. A child born of a non-Jewish father and a Jewish mother is considered to be a Jew. However, if the father is Jewish, and the mother belongs to some other faith, the matrilinear system of determination of religion makes the child non-Jewish.

Some students of religious customs have advanced the entirely plausible theory that the Jewish patriarchate retained this seemingly matriarchal concept only for the purpose of insuring the continued growth of Jewish tribes and People. The ancient Jewish tribes were very frequently attacked and overrun by enemies who killed the men and raped the women. And also, when the Jews were held in bondage by the Egyptians, Jewish women were very often forced to submit to their Egyptian oppressors and became pregnant by them. Thus, the theory has it, the Jews decided they would accept all children born of Jewish mothers to be Jewish and raise them in their religion, as part of their tribes.

Obviously then, this particular matrilinear system was adopted as a practical—even as an absolutely necessary—expedient and not because of any lingering adherence to matriarchal principles.

It was Disraeli who said, "Christianity is completed Judaism, or it is nothing." How this may apply in regard to other matters is not a question for discussion in this book, but Disraeli's line is most certainly applicable to the subject at hand.

Christianity did, indeed, "complete" Judaism in the sense that it fashioned the Ultimate Patriarchate, meticulously delineating the subservient role women were to play in Western Civilization, eliminating even the matrilinear determination of religion.

God was the Father; Jesus Christ was His Son.

Although cults of Mary, the Mother, would emerge later, in the barebones original of the New Testament, she was but a chosen instrument, almost an Aristotelian receptacle.

Sofie Lazarsfeld writes:

> In Christianity, the idea of spiritual fatherhood reached its apogee. The idea that man was the child of God stood far higher than actual, physical childhood. All Christians were brothers through the paternity of the Holy Ghost.

George Ryley Scott declares:

> Naturally, inevitably . . . Christianity in its incipiency, was essentially a phallic cult.

In his scholarly classic, *A Discourse on the Worship Of Priapus*, Richard Payne Knight wrote that the male sexual organs are very often represented by symbols in religious usage and that:

> One of these symbols is a cross, in the form of a letter 'T,' which served as the emblem of creation and generation before the (Christian) Church adopted it. To this symbol of the male organs was sometimes added the human head, which gives it the appearance of a crucifix.

The dour, ascetic Christianity preached by St. Paul is misleading, for it obscures the essentially patriarchal and phallic character of the Christian religion. Much is made of the fact that Christianity taught monogamy and that its tenets apparently prohibited men from divorcing their wives. (But there is much disagreement on this last point, which is variously stated in St. Matthew, Luke, Mark and

Paul. The main controversy rages over whether or not a man may divorce his wife if she is guilty of "fornication" —a word which, in the Greek of the original text, has one meaning, in the Latin another.)

It must be granted that Christianity did, therefore, give women (as wives) a greater degree of safety and security. On the other hand, as Richard Lewisohn wrote in his *History of Sexual Customs*:

> This, however, was the only gain which Christianity brought women. The general inequality of the sexes before the law remained as great as ever. The status accorded to women by the new religion was rather a step backward compared with the position which they had already achieved in Rome. Whereas women could rise to high sacerdotal office in most Asian countries . . . the Christian cult excluded them from any such office. Still less were they man's equals in private life. In marriage wives were bidden to be subject to their husbands. Not even Greece had proclaimed their subjection in such wide and comprehensive terms.

The Pauline Christianity that grew out of the original teachings of Christ sought to teach (and, alas, succeeded in teaching) the sinfulness of bodily desire and pleasure. Celibacy, sexual abstinence, a dry and joyless ascesticism —these were the elements of Paul's teachings. Sternly patriarchal, Paul molded the religion of Jesus into a sexist, a male-chauvinist cult mostly by expanding and embroidering on the theme of the essential weakness and sinfulness of woman which, of course, first saw light in the Judaeo-Christian ethos in the Eve-Adam myth.

It was early Christian teaching that led straight and inevitably to the doctrines evolved in the time of Pope Innocent VIII, under whose direction the Dominican

Order prepared the infamous *Malleus Maleficarum*, which enunciated as part of Christian belief that "All evil is infinitesimal compared with that of woman."

The *Malleus Maleficarum* carried the force of a Divinely Inspired papal directive for two centuries throughout the Catholic (and therefore, at the time, virtually *all*) Christendom. It left a profound and ineradicable mark on all "Christian" attitudes on women down to our present day.

Some further excerpts from the work:

> Beware women when they weep. They are only bent on causing evil, and their tears are false.
> It is unwise for a man to marry. A wife is a destroyer of friendships, a temptress, a threat to the household, a bringer of misfortune, an evil.
> Women is more bitter than death itself. She seeks to ensnare and trap. He who is righteous will avoid her, take flight from her. Only the sinner will permit himself to succumb to her.
> The minds of women are light and incapable of producing aught that is wise or good.
> Women can but destroy what men have created.
> Women are repulsive to the touch. In intercourse, they are deadly dangerous. The man who lies with them seeks death.
> Women seek the destruction of man. Fear and despise them.

But then, Titus Flavius Clemens (Clement of Alexandria), the great Greek theologian of Early Christianity, had written sometime in the Second Century, A.D.: "Woman should blush (with shame) at the realization that she was born a woman."

Here, of course, one is justified in speculating that Titus Flavius Clemens, Christian father, was merely para-

phrasing the ancient morning prayer of Orthodox Jewish men: "I thank Thee, Lord, for not having created me a woman." And, perhaps it was from these and similar founts of sexist male propaganda that Sigmund Freud drew his inspiration for his view of woman as a "biological tragedy."

In any event, the net effect of the impact of Christianity in the area of male-female relationships is succinctly described by Lewisohn:

> The personal subjection of the woman to the man remained the governing principle of Christian family law . . . if a domestic conflict or a difference of opinion arose between man and wife, the will of the husband prevailed.

The very asceticism of Pauline Christianity made this total subordination of women an imperative. The young Christian cult glorified celibacy, the abstention from sexual intercourse, which was deemed sinful. Pope Gregory I (known as Pope Gregory the Great), who in the closing years of the Sixth Century, A.D., transformed the organization of the Church into the papal system and is renowned for his missionary zeal, pronounced even the begetting of children by married couples to be sinful. St. Augustine and then Pope Gregory declared that *copula carnalis*—the physical union of man and wife—and *copula fornicatoria*—sexual intercourse between a man and a prostitute—were equally sinful.

It must be borne in mind that the concept of woman as the temptress, the more culpable half in any sexual act, was always inherent in these teachings, clearly implied when not even more clearly stated. The reasons behind this campaign to make the sexual act—even when performed solely for the purpose of propagation—sinful and

odious may be sought in the physiological and psychological nature of the male.

Sofie Lazarsfeld gives us an apt and neatly condensed description of the underlying male problems:

> His physical makeup imposes limitations on the man which do not apply to the woman. His capacity for sexual pleasure depends on certain physiological conditions; hers does not. His ability to engage in sexual contact is conditional upon his achieving an erection; hers is not thus limited. Therefore, the man's activity depends on and is limited by certain physiological conditions, while the woman is always capable of sexual contact. Repetition is not always possible to the man, but is always possible to the woman.

Men recognized their problem—although they did not and could not admit their physiological inferiority openly. They understood that women were capable of infinitely greater sexual activity than men. This greater capacity of the female naturally presented a danger that women—who were personally subjected to men and were, in fact, little more than creature-chattels of their fathers or husbands—might seek satisfaction with others than their husbands. Any such seeking on the part of a woman would, of course, be a rejection by her of the whole principle of her personal subjection. It would be a denial of her subordinated status—at once a declaration of her independence, an act of open rebellion against duly constituted patriarchal authority, and a complete refutation of male superiority.

Therein would be the irrefutable proof of the sexual inadequacy, of the sexual failure, that men feared. It would destroy the masculine superiority complex, crush

it completely. With that, the entire painfully constructed edifice of the masculine mystique would collapse. Men could not tolerate the prospect of these possibilities.

The asceticism of Pauline Christianity was tailor-made for use as an invincible bulwark against any such assaults on the patriarchal principle of male supremacy. The normal, natural sexual appetites and capacities of the woman could be severely curbed, even eliminated entirely, by unceasing emphasis on the "sinfulness" of sex. Women could be terrorized by threats of eternal damnation, forced by superstitious fears to stifle their sexual drives and desires. In very many instances, they could be conditioned to derive no pleasure whatsoever from the sexual act. Thus, what might be termed the "desexualization"—or, at very least, the "desensualization"—of woman by Christianity served as a major step toward the depersonalization of woman. Absent from Scripture and the commentaries of later theologians is the herewith coined aphorism that expresses the gist of the Christian religion's attitudes: "If women are made to want not, they shall seek not and stray not." These, of course, are precisely the ends sought by male chauvinist propagators of the Christian Faith.

But all religions possess an inherent genius for reconciling the apparently irreconcilable, for providing all things for the advantage and benefit of those who are in control of the religions. Theology relies on wildly irrational inconsistencies for these purposes, but since these are presented as canons of creed, none may dispute them. The Christian religion is no exception, and what might have been an unendurable impasse for the ruling male is handily resolved by a bit of doctrinal legerdemain.

Christianity requires that wives submit themselves "unto (their) husbands as unto the Lord," and commands that they be "subject to their husband's in every thing" just as "the church is subject unto Christ," for "the hus-

band is the head of the wife, even as Christ is the head of the church." And, the husband "is the savior of the body."

Sin or no, the Christian wife had to submit to her husband in "every thing"—and that most certainly included submitting to him sexually. (Secular laws governing relationships between the sexes stem from the religious—and a husband is legally granted "conjugal *rights*"; no husband can be charged with having raped his wife.) The wife was required to give her husband sexual pleasure when he desired or demanded it. But woe unto her—forever after in the eyes of her Christian Faith—if she was the aggressor or even if she derived pleasure herself from the sexual act (to say nothing of what her fate might be if she desired more sex than her husband wanted or was capable of having).

And yet again, a passage from Dr. Sofie Lazarsfeld's definitive classic, *Woman's Experience of the Male*:

> It is not only the individual male, but the male sex as a whole, that lives under the constant dread of sexual impotence, and it is impossible to understand the masculine mentality unless this factor is taken into account, this 'primeval fear' of the male sex . . . which has . . . poisoned the sexual atmosphere as a whole. For it is not only the individual man who feels inferior to the individual woman in this respect; it is a matter between the entire male sex and the entire female sex.

The battle lines were drawn, the opposing sides designated for Western Man by first the Jewish, then the Christian, religions.

Judaism and the Old Testament produced the "original-sin-of-Eve" concept. This formed the basis for the entire tradition that holds women to be intellectually and

morally weak and unreliable. It depicts them as creatures easily tempted and instantly willing to tempt. They bear the responsibility (the *guilt*) for the expulsion of Man from the Garden of Eden—and, by extension—for all the subsequent tribulations and sorrows of humanity.

The patriarchal principle had been established in various societies long before Judaism emerged on the scene as a powerful force. However, Judaism—and not the pagan and polytheistic religions that preceded, or were contemporaneous with its earlier stages—became the directly influential factor shaping the ethos of Western cultures. Consequently, it may be said that Jewish religious definitions of the patriarchal form were also the bases for those of all Western patriarchates.

Furthermore, while Christianity—rather than Judaism—became the major religion of the West, Christianity is firmly rooted in Judaism, sharing the Old Testament and its doctrines with the Jewish religion. Christianity—the "completely Judaism" of Disraeli—absorbed Old Testament teachings into its own theological structure, building and elaborating on them even while injecting many new (but seldom inimical) philosophies into the body of Christian doctrine.

The emphatically masculine God of the Jews is represented as being no less masculine in the Christian religion. In fact, while it has been argued that the Christian God is more understanding and forgiving than the Jehovah of Judaism and that the teachings of His Son, Jesus, create a "gentler" religion, Christianity forcefully reiterates the maleness of God. This is explicit, unequivocal in the doctrine of God, the Father of Jesus Christ.

"For God so loved the world, that He gave His only begotten Son," we read in John.

The masculine God, embodiment of the procreative—of all generative—power, *begat* a Son, again the male

principle dominating, and the Son was to be the Savior of the world.

A question that frequently finds voice is that of why there was no further reiteration of the masculine principle in the life of Jesus—why, for example, He did not marry or beget children. The answer is that as the Son of God, he had been sent to perform specific tasks as ordained by His Father, the Almighty Lord God, and the Father and Son were One. The principles had already been established. For the Son to follow the customs of mortal men, or for Him to procreate while on earth would detract from, rather than strengthen, those principles. In short, it was sufficient to demonstrate the masculinity of the Father and to indicate that the child of God was—by Divine decision and direction—male, a Son, and the point of male supremacy was made, beyond doubt or argument.

Nonetheless, the New Testament frequently underlines the superior qualities of men and the inferior qualities of women. An excellent example may be found in the Gospel story of Mary Magdalene. In St. Luke (7:37), we learn that Mary Magdalene was "a woman in the city, which was a sinner"—a prostitute.

Note well that "gentle" Christianity perpetuates the earlier prejudices that make the prostitute—the woman who earns her living by selling her body—by far the worse offender and sinner than the men who buy the use of her body. She is the temptress, the creature to be condemned and reviled, even loathed.

Mary Magdalene was possessed by evil spirits, presumably these took possession of her as a consequence of her sins and depravity. Jesus healed her and gave her absolution for her sins, saying: "Her sins are forgiven for she loved much."

The symbolism is glaringly plain. Woman, the weaker vessel, not only carries the greater burden for the original

sin that caused Adam and Eve to be driven from the Garden, but she is by her nature the greater sinner where transgressions of the code of sexual morality are involved. Her turpitude is more heinous than that of men, and while men, too, may suffer for their sexual sins, woman's punishment will always be more terrible. And only man —as symbolized in the story of Mary Magdalene by Jesus Christ, the Son, the male Child of the male God—had the power to heal her body and forgive her sins.

But, at what terrible cost is woman given absolution!

The lesson is spelled out in the Scriptures.

She must suffer mightily first. Then, it is necessary that she recognize and openly acknowledge the evil of her feminine ways. Her repentance must be complete, her self-abasement total. She must accept the absolute Divinity of the wholly masculine Father and his Son—and, inferentially, accept also the Divinity of the male semen/sperm as symbolically represented by the impregnating agent of the Holy Ghost. Implicit in all this is the need for denial of her Self, her spirit, and her human identity as a woman, for the woman is even less than nothing save as she is recognized to exist by, and mirrored in the existence of, the male.

Christianity adopted, elaborated—and has ever perpetuated—the prior pagan and Jewish fictions of woman's inferiority. It added other, newer, infinitely more malicious dimensions to these fictions.

"All evil is infinitesimal compared with that of woman."

"Woman should blush (with shame) at the realization that she was born a woman."

Christianity—like the Roman code of family law and the Mosaic Law and other doctrines of Judaism—glorifies the male and celebrates the myth and mystique of masculine superiority. And so, woman in our Western World

remains subject to the man, a servile nonentity in a society shaped by the doctrines of a male chauvinist cult devoted to the worship of a Phallic Father and His Sexist Son.

Christianity relegated woman to the performance of the mother-function. As Spengler puts it, her sole reason for being was "to experience Man and his Sons." The role as designed by man-ruled society had little to recommend it, and that society began to fear that its population would not increase sufficiently to till fields and wage wars. The role required glamorization, whereupon the Virgin Mary, mother of Jesus, was elevated to exalted—even Divine—status to serve as model and inspiration for subjugated women. But the Mary cult served only to emphasize the receptacle-mother role of women—as, again, Spengler the male supremacist, has it:

> The Madonna with Child (is a) caring, nursing mother. From maternal care the way leads to the paternal, and there we meet with the highest of all symbols that have come into existence within a Culture: the State. The meaning of the child to the mother is . . . the continuation of her own life, and mother-love is . . . a welding of two discontinuous existences. Likewise, the meaning of the state to the man is comradeship in arms for the protection of hearth and home . . . and for the insurance for the whole people of its future and efficacy.

Woman's duty is to be mother, and her existence has meaning and continuity only through the existence of her child. Or so Spengler—and a whole school of secular philosophers steeped in Judaeo-Christian patriarchal dogma, have long had the world believing.

Further Oswald Spengler:

"The Supreme Deity is never itself Destiny, but always its . . . master, just as man controls woman."

And:

"The primary woman is . . . *mother.*"

The great difficulty that ultra-male-supremacists like Spengler overcame by ignoring it completely is that Christianity persisted in the degradation of woman, even as mother.

"*In peccatis concepit me mater mea.*"
"In sin hath my mother conceived me."

These words remained part of a mandatory daily prayer in the Christian (Catholic) Faith down to the present era. The wording is extremely significant and revealing. It does not say "in sin hath my father begotten me," nor even "in sin hath my mother and father created me."

No.

In sin hath my MOTHER CONCEIVED me.

It is the woman—as mother and despite all the veneration accorded Mary, the supreme symbol of motherhood—who is singled out and forced to bear the entire burden of blame and guilt for the sin Christianity attaches to the sexual act of generation. It is the mother who has committed sin by conceiving a child.

But the attitude of Christianity toward woman is pointedly summed up (and made a guiding tenet for all time to come) in a declaration Tertullian, another of the fathers of the church, addressed to all women:

Do you not know that each of you is an Eve? The

sentence of God on this sex of yours lives, and the guilt lives also. You are the gateway of the Devil.

Such, then, are the legacies of Judaeo-Christian tradition—and, more especially as it has greater direct bearing on our own Civilization and society, of early Christianity.

Women were now even lower than chattels. They were the foci of sin, the contaminators, creatures seething with corruption and evil. Yet, men needed women for their own various purposes, and they resolved the implicit dilemma in ways that were deceitful, despotic, dishonest and contemptible. In short, in ways that were typically male.

CHAPTER 5

The Noxious Flower Of Knighthood

Generations of dewy-eyed females and preening, penis-proud males have grown up believing the spurious versions of medieval manners and mores appearing in their carefully expurgated history books.

The much romanticized Age of Chivalry was a sham. Chivalry itself was an elaborate formulary life-style designed for the greater glorification of the masculine mystique, the further subjugation of women, and the easy evasion of religious and secular moral laws by elite groups of males.

Any discussion of the relationship between the sexes during the Middle Ages invariably begins with a reference to the troubadours (in their German version, *minnesingers* or *minnensanger*, and the "Courts of Love." The most widely circulated (and most naive) view holds that the troubadours, or *minnesingers*, were poets, composers and singers of songs praising romantic love between men and women. These bards, it is said, idealized women, placed them on the proverbial pedestal, and extolled the many-splendored virtues of men's impassioned wooings of the fairer and weaker sex.

A pretty and appealing picture—for the artless and

gullible. But then, the role of the troubadours/*minnesingers* has been given many different interpretations and explanations by various scholars.

Oswald Spengler argued that art of the *minnesingers* was:

> "A learned and practice craft and dealt with narration of (classic epic poems) and the composition and delivery of Gothic sermons . . . penetrated with the religious side of life—*fear* and love." (The emphasis on "fear" is in the original, and Spengler uses the word "love" in its broad, New Testamentary sense.)

Manly P. Hall, in his book, *Pathways of Philosophy*, reflects the opinion held by many philosophers and historians who seek the metaphysical implications in human history, and writes:

> Troubadours were members of a cult (and) belonged to the orders of The Quest. (They) were party to most of the secrets and intrigues of the European courts . . . (and) were dedicated to a serious purpose. They were mystics . . . to them love was not merely a sentimental emotion, but a power from God which could be perfected by art and science. Bound together by secret oaths, sworn to the defense and protection of each other, they preserved Neoplatonic mysticism through the troublous times of the Medieval period.

Attempting to reconcile this theory with the conventional notion of the troubadours' role, Hall declares:

> A minstrel engaged by a nobleman to serenade his sweetheart (could) compose a suitable song on the spot. Apparently it praised the virtue and beauty of

> the damsel . . . but as one of the (historically famed) troubadours, Hugo de Brunet, explained, "I pretend that my song is for a mortal woman, but it is nothing of the kind.

Hall's conclusion is that these "mystics" were the itinerant teachers and evangelists of "a pure and lofty idealism entirely meaningless to the vulgar."

Henry T. F. Rhodes, on the other hand, hypothesizes that the troubadours might have been a Satanic cult. In his book, *The Satanic Mass,* Rhodes states:

> The inspiration of the wandering poets (troubadours) was classical and pagan; they were fellow travellers with the Cathars, the courtiers of an invisible kingdom beyond . . . the material world. Here . . . were the monks of Satan himself.

But other, perhaps more restrained and objective, scholars have agreed on yet another interpretation. It is a version most fully supported by known fact and is now accepted as valid by all authorities not subject to the prejudiced pressure of those who delight in censoring and bowdlerizing history. A foremost representative of this group is the eminent Dr. Richard Lewisohn, who makes short work of the troubadour/*minnesinger* fables in his *History of Sexual Customs.*

They were neither idealists, romanticists, nor mystics, Lewisohn demonstrates. Quite to the contrary, the troubadours or *minnesingers* were blatant sensualists who had not the least interest in platonic forms of love. Lewisohn describes their emergence on the Medieval scene—where they would remain in much evidence for almost three centuries—as nothing short of a "sex-rebellion." He writes that Duke William IX of Aquitaine—the first of the troubadours—"was a cynic who anticipated the phi-

losophy of Don Juan as only a very high independent lord could dare do in the Middle Ages. His belief was that a real man should endeavor to possess all women, and he acted accordingly."

Dr. Lewisohn says of the troubadours/*minnesingers*:

> (They) by no means rested content with platonic love, but set out to achieve complete conquest over the lady of their hearts. Their efforts always received their crown in bed. This was the reward for which they strove.

It is, of course, essential to bear in mind that the bards and minstrels were to be found only in the higher levels of Medieval society—in the castles of the wealthy and noble. Lewisohn quotes from Hanotaux (*Histoire de la Nation Francaise*) in which appears this centuries-old statement of the true troubadour philosophy:

> Lo! Everything you are told in Church about the sanctity of marriage applies only to the small man. The great do not need to trouble about it; neither do (the troubadours). The law (of the troubadours) is above marriage law.

Lewisohn himself comments that in the "love-poetry" of the troubadours:

> The decisive factor was the sexual attraction—not the marriage bond, not the family, nor the children, who are hardly mentioned in the whole of (the troubadours'/*minnesingers*') poetry.

Furthermore, as anyone who has devoted any study to the subject will attest, much of the minstrels' "art" was

devoted to composing poems and songs which were openly erotic, even vulgarly obscene.

Obviously, this "sex-rebellion" of the bards was directed against the existing, repressive codes of sexual morality that had been established originally by the Pauline Christian ascetics and by the Middle Ages were firmly entrenched as laws supposedly binding upon all. The effect of the rebellion was to enable those of the upper and ruling classes to ignore ecclesiastical codes and secular laws governing sexual behavior with a considerable degree of equanimity of conscience. The troubadours shrewdly provided ample rationalization by mixing pretentious "idealism" with eroticism.

Ostensibly, the troubadour/*minnesinger* poetry and the "Courts of Love" which flourished contemporaneously had the effect of elevating the position of women. After all, proponents of this theory argue, women—or, at least, noble ladies—were raised from chattel-status to that of creatures greatly desired, objects of adulation accorded every consideration and courtesy by men.

The theory blithely omits to recognize that which is so very clearly evident. Women were transformed into *erotic* objects, into sexual chattels available for the sensual pleasure, the sexual *use,* of men notwithstanding the stern, repressive moral codes that prevailed. In short, women were simply hoaxed and swindled into compromising what were then their religious beliefs by the bogus embroidery of "romantic love." Whether this was good or bad from any particular standpoint is not the question. What matters—and matters greatly—is that this is how it was.

Only a very simple and credulous person can accept the argument that women's lot was markedly improved because men adopted *their own* concepts of "chivalry" in Medieval times.

Women fortunate enough to be born into the classes constituting the paper-thin uppercrust of the ruling elite did, as a result, enjoy greater sexual freedom. (Or, perhaps, it might be more accurate to say that what they actually enjoyed was only an opportunity for greater variety of sexual outlet and experience.)

However, even the extent to which this is true may be questionable. That savage device, the metal chastity belt or girdle—a vicious symbol of literal male ownership and tyranny—made its appearance in these same Medieval days. Records that survive from the period are filled with accounts that indicate women's lot had not undergone any great change for the better. Barbaric penalties—branding, immuring in dungeons, garroting, beheading—were meted out as punishment to women who "dishonored" their male "proprietors." The wife's master was, of course, her husband. But an unmarried daughter could—under existing laws and customs—also "dishonor" her father and even male relatives who had been appointed her guardians.

Men—nobles and knights—fought to the death over a fair damsel. This may have done much for the fair damsel's vanity, and it may well strike the giddier female of today as terribly romantic—but it does not alter the dismal fact that the murder-bent male opponents fought for *possession* of the woman. They fought to determine which of them would own her, be her lord and master, just as they would have fought in those days to determine which would emerge the living victor and therefore the owner of a horse, a plot of ground, an orchard—or a dungheap.

Whether considered as a whole or in any of its parts, Chivalry—the Medieval system of knighthood—must be adjudged one of the great hypocritical hoaxes of all history. It was a system with complex, pretentious religious, moral and social codes. These applied only for privileged

few, who gave them only lip-service, but because the sham of the codes existed, the elite could pretend virtue as they ruthlessly imposed their will and despotisms on lesser folk.

Chivalry pretended to call for the defense of the weak by the strong. Countless hundreds of thousands of helpless victims slaughtered by gallant and chivalrous knights in their wars of conquest and campaigns of extermination could attest that this was a lie—attest it from their mass graves.

Chivalry pretended devotion to the service of women. Such was the sham. The truth was that a very few very highly placed women received superficial shows of respect and "devotion" from men of their own station and circle, but that those same men raped, literally enslaved, and slew women as well as children and men whenever it suited their purpose.

There was no genuine freedom, no real elevation of position, for even the most noble of women. They were excluded from the councils of men. Their rights were severely limited; the father or husband or male guardian (or elder brother) retained godlike power over woman and even over her own properties and belongings.

The many-splendored attractions of milady's face and parts may have been praised in song and her ownership may have been contested on the blood-drenched jousting grounds. However, her knightly champions and protectors continued to treat her as though she were simple of mind, lacking in principle, and totally incompetent to manage even her own daily affairs. She was allowed to weave and to listen to the lute-players—and, of course, to serve as a mattress for whoever happened to be her mate and master.

Chivalry was a system devised by men to glorify their alleged masculinity—and, even more, to demonstrate the superiority of the elite over the mass and the supremacy

of the male over the female. Cloaked as it was in the romantic nonsense that appealed to the uneducated women of the time, it succeeded in crushing whatever spark of independence there might have been in women, even while making them believe they were important and had value other than the importance and value conferred on them by their female sexual organs.

Chivalry did nothing at all for the overwhelming majority of women. In what passed then for the middle class —made up of the scarce few in the population who possessed wealth but no titles of nobility—women were housekeepers, churchgoers, mothers. They and their husbands and fathers had not yet evolved to the bourgeoise stage where they dared to ape their titled superiors, and they remained under the repressive and guilt-creating influence of the ecclesiastical authorities.

As for the members of the "lower classes," they were serfs. Male or female, adults or children, they were serfs —slaves bound to the land they tilled and on which they suffered and died for their noble, chivalrous lords. The nobles held the power of life and death over their serfs; the power of life and death—and of all in between.

It was in the "chivalrous" Medieval period that the notorious concept of the *droit de seigneur* emerged, to become, and remain almost into our own day, the law of almost all European nations. This was the "right of the lord" to violate any and all virgin females among the serfs who lived on his lands. Indeed, when a woman married, and if the lord of the manor considered her sufficiently attractive, it was he—and not the bridegroom—who spent the wedding night with her. Only afterward was the bridegroom allowed to have sexual relations with his bride. And this was knightly gallantry and sanctioned by the church. A bridegroom who protested was whipped—or killed. Or, if the lord felt particularly chivalrous, he merely ordered the male serf off his lands—in

which case the serf could only wander about the countryside until he finally starved to death.

A bride who did not submit—and willingly—to the lord was beaten, tied, ravished, not only by the nobleman, but usually by his men-at-arms as well. If she survived, the lord of the manor was wont—as often as not—to banish her and her parents from his lands, with the inevitable result that they all starved to death.

Such were the gallant and chivalrous knights whose outrages and atrocities have been romanticized and glamorized into heroic and virtuous deeds by spinners of legends and purported historians alike.

The student of women's place in history can readily understand the reasons why the legends were created and made to persist and why the historians substituted the lie for the truth. It could not have been otherwise in a man-ruled world, in a sexist civilization controlled by men intent on destroying forever the freedom, the individuality, the very humanity of women in order that they, the men, might continue to assert their superiority.

The colossal hoax of troubadours-Courts of Love-chivalry was seized upon as a unique and foolproof means whereby the complete submissiveness and servility of women could be insured—even while women were deceived into believing otherwise. The "courtly" or romantic and sentimental form of love pretended by the Medieval knights and gallants became the cheap and tawdry sop thrown to women in exchange for their surrender of all freedom, all individuality.

Someone once observed that "women sold their souls for a sonnet and a rose." There is far more truth in that statement than one might believe. The courtly wooing of the female by the male was the payment before marriage for the life of bondage that would be the woman's lot after marriage.

The unmarried girl dared not assert her individuality,

dared not be a person in her own right for fear of jeopardizing her chances of being wooed and won. It was her role—her preordained fate—to succumb to romantic love and thereafter to belong, in virtually every identity-erasing sense of belonging.

The brittle, dried violets that had been pressed and were kept carefully by a wife were all too often more than merely treasured momentoes of the romantic love she knew while being courted by her husband. They were all she had to show for the loss of personality, of identity. They symbolized the shallow, superficial ritualistic wooing that had bought her in exactly the same manner that her female forebears had been bought for centuries—and her daughters would be bought.

Laws and mores do not just happen. They develop out of tradition and precedent. The misogyny of early Christianity was one building block in the prison structure built around women by men. The Medieval swindles perpetrated by the "sex-rebellion" of the phallus-centered, sensualist troubadours and *minnesingers* and nobles and knights and their penis-glorifying chivalric codes were another building block.

Then, as the Medieval period gave way to the Renaissance, the Church felt it advisable to reiterate its doctrines on women—just, it might be surmised, to be on the safe side. It was then that the *Malleus Maleficarum* appeared—with the full blessings and complete endorsement of Pope Innocent VIII.

Several entirely typical passages from this work were offered in the previous chapter. One more, chosen at random, will serve as a reminder of the tone and tenor of the book.

> Man must realize that it is less perilous to live with a lion or dragon than to live with a woman, (and) it is

his right and duty to guard himself against her and subdue her, using whatever means are in his power that seem necessary for the purpose.

Malleus Maleficarum was circulated throughout the Christian World as infallible dogma approved by Christianity's highest authority on this earth, the incumbent Pope Innocent VIII. Needless to say, it was accepted as such by all the secular rulers and authorities in the all-male autocracies of Christendom, and they gave it operative interpretation with their customary vengeance.

The *Malleus Maleficarum* appeared only five years before Columbus discovered America. It went into no less then twenty-eight *official* editions (those emanating from the Vatican) and no one knows how many hundreds of locally reprinted editions between 1487 and 1669. It was yet another of the countless great building blocks of the social, moral, spiritual—and even legal—penitentiary into which women have been condemned to spend their lives.

All things taken into consideration, it appears quite natural and normal that a century after the last official edition of *Malleus Maleficarum* was published, the great English jurist, Sir William Blackstone, wrote in his *Commentaries on the Laws of England*:

> The very being or legal existence of a woman is suspended during marriage. For this reason a man cannot grant anything to his wife or enter into any covenant with her: for the grant would be to presuppose her separate existence, and to covenant with her would be only to covenant with himself.

Thus, the laws of England in 1769.

And this was well past midpoint in the eighteenth century when, common misinformation has it, a new Ro-

mantic era had dawned, an era based on "mutual love and respect between man and woman."

It was just another of the great male swindles perpetrated on women, of course, but it deserves dissection and examination.

CHAPTER 6

Victims' Progress

"History," the philosopher Emmanuel Kant declared late in the eighteenth century, "is an evolution of the idea of freedom."

It is an admirable sentiment. Especially coming from Kant, that Messiah of Pure Reason, who never once allowed any drop of sentiment to tinge his thoughts or teachings. However, it certainly had no validity insofar as the history of women—of the human female as female—is concerned. And we may safely assume that Emmanuel Kant—whose philosophy and method influenced all philosophy after his time—was well aware that women were excluded.

Manly P. Hall, in his *Pathways of Philosophy* says of Kant:

> As for the female sex . . . Kant . . . forgot them. His philosophy worked out very well without the female equation—so why bring in irrelevancies?

Hall exaggerates a bit here, no doubt for the sake of emphasis. Emmanuel Kant did not "forget" the female sex completely. He did refer to women obliquely—but

nonetheless with abysmal contempt—when giving his definition of marriage as:

> A treaty of possession . . . which is made effective by the reciprocal use . . . of sexual organs.

Kant's views were hardly inconsistent with those to be found in virtually all philosophical schools of thought that emerged in the Western World from the Renaissance to the middle of the nineteenth century—and even later. In fact, if anything, Kant was comparatively mild. There is no gratuitous malevolence in his contempt. He was merely a typical misogynist on the intellectual and physical levels. Women had none of the powers of intellect and reasoning that were to be found in men—and he, personally, had no sexual interest in women. (Kant never married, and in all his writings and the very considerable biographical data that exists on Kant, there is no indication that he ever had sexual relations with a woman.)

In all events, the history of Woman in the Western World after the close of the Medieval period was not one whit more an "evolution of the idea of freedom" than it had been before. Oswald Spengler, aping Friedrich Neitzsche, describes the period of the world's Classical Culture as "Apollonian." He labels the culture, spirit—the "soul"—of the Renaissance and what followed as "Faustian." Spengler lists many factors and qualities which, he says, are identifiable characteristics of the "Faustian Age," among them:

> "Galilean dynamics, *Catholic and Protestant dogmatics* . . . and the Madonna-ideal from Dante's Beatrice *to the last line of (Goethe's) 'Faust II.'*" (Emphasis added.)

Here, we glimpse the key factors that shaped philo-

sophical views on women from the Renaissance forward.

The Protestant Reformation, a complete and violent break with Catholicism in so many respects, marked no departure at all from Catholic concepts of the sinfulness of the flesh and the essential frailty, inferiority, and even outright evil of women. Protestantism adopted the traditional Catholic dogmas in these areas.

The governing doctrines are fairly well summed up in the legend of Doctor Faustus (Faust), which was first recorded by the sixteenth century physician-philosopher, Paracelsus. The Faust legend caught and held the imagination of the Western World's thinkers from thence forward. It was perpetuated in numerous only slightly variant versions, perhaps the best known of which is Johann Goethe's epic philosophical-morality poem, *Faust* (I and II). The Faust legend is best known today from the operas based on it that were written by Hector Berlioz, Arrigo Boito, Charles Gounod, and others.

A brief outline of the Faust legend deserves presentation here—not only because the legend did so much to shape philosophical thinking and moral principles, but also because it accurately reflects the concepts that it was instrumental in shaping.

The three principal characters in the legend are Mephistopheles, Dr. Faustus (Faust) and Marguerite. Mephistopheles makes God a wager that evil will always triumph over good. God tells him of Dr. Faustus, an aging scholar who has devoted his entire life to the pursuit of higher learning. The wager turns on whether or not Mephisto will be able to tempt Faust, lead him into sin.

Mephisto appears on earth—in Faust's study. The old doctor is unmoved by Mephisto's blandishments until the latter promises him youth and the sexual love of Marguerite, a beautiful young woman Faust has secretly admired. Here is the temptation that Faust cannot resist, and he makes a compact with Mephisto: his soul in ex-

change for Marguerite. The Evil One works the necessary miracles. Faust is transformed into a handsome young man.

Marguerite is greatly attracted to Faust (whom she does not recognize as the old doctor), but she is not yet ready to have an affair with him. (In most versions, Marguerite is a virgin and, at first, resists the temptation of the flesh because she wishes to preserve her virginity/virtue and to refrain from committing mortal sin.) Faust is crestfallen. What is to be done? The Evil One laughs. Marguerite is, after all, only a woman. It will be easy. Flattery and gifts are all that Faust needs give her. Mephisto conjures up precious jewels (a fabulous string of pearls in many versions). Marguerite's defenses crumble. But, she says, her mother is a light sleeper, and if she brings a lover into the house, her mother will awaken and know everything.

Mephisto gives her a vial containing what he says is a sleeping potion and tells Marguerite she should let her mother drink the potion. Marguerite agrees, and Faust comes to the house and spends the night with her.

The mother dies; Marguerite becomes pregnant, and after she has the baby, it dies, too. (In some versions, it seems that Marguerite either underwent an abortion or gave birth to a stillborn child.) Her brother is killed by Faust. The authorities arrest Marguerite and charge her with the murder of her mother and child. She is thrown into a dungeon to await trial. But by then, she has gone insane.

Faust is horrified by all this and asks Mephisto to save her. Mephisto agrees, but Marguerite refuses their aid. Although she is insane, something inside her tells her that she must accept punishment for her sin—not only on earth, but also in the life hereafter. Faust and Mephisto leave her to her fate, which is execution.

Mephisto then takes Faust to other lands and into other

times, allowing Faust to savor all the delights of the flesh. Then, after the passage of many orgiastic years, the interlude is over. Faust reverts to what he was—a very old man—and Mephisto now demands that Faust keep his end of the bargain. Faust is on the verge of death, and Mephisto is ready to collect the scholar's soul.

But Faust, reading his Bible, declares that the experience has taught him Ultimate Truths. (The Ideal is illusion. Sorrow is the sole reality for Man on Earth.) Faust declaims that he has now learned what it was he should have striven to create during his life—a better, finer, more moral society for all humanity. Holding his Bible high to ward off Mephisto for a few brief moments —which he knows are his last—Faust prays for the forgiveness of God.

With this, Mephisto—and evil—are vanquished. God forgives Faust, who dies and is taken into Paradise. Mephisto, having lost his wager with God, returns—raging with frustrated anger—to the nether regions over which he rules.

In the later, more refined versions of the legend, Marguerite is also forgiven—almost as an afterthought—for she has suffered very greatly and, by refusing to allow her life to be saved, has further expiated her sins. However, in many of the earlier versions, Marguerite is eternally damned, or at very least, must spend a few million years in purgatory to cleanse her soul.

Thus, the legend of Faust—which served as the moral basis for what Spengler and his school of philosophy have termed the "Faustian Age"—impressed its moral lessons. Obvious as they probably are to the reader, it might be well to recapitulate some of the more pointedly influential of moral principles "Faust" enunciates:

1. Men—symbolized by Faust, scholar and metaphysician—are intellectually strong, idealistic, capable of thinking on the highest planes. And, they are basically

incorruptible, possessing the strength of their religious beliefs and moral convictions. The only temptation that can deflect them from their purposes, cause them to renounce their lofty ideals is—woman, as symbolized by Marguerite.

2. Woman (again with Marguerite as the symbol), is morally weak and very cheaply bought. Neither her intellectual nor spiritual endowments are sufficient for her to see through empty flattery or to recognize the sinful folly of exchanging virtue for baubles.

3. God Himself recognizes the extraordinary culpability of woman, for while Faust stands by unscathed, Marguerite suffers loss of her mother, brother *and* illegitimate child—and also loss of her mind and later of her head as well as she is executed by the heads-man's axe. As has been mentioned, in many versions, she also suffers in the Hereafter—but in some, most notably Goethe's, she is (somewhat grudgingly and perfunctorily) allowed into heaven, but even then only as a sort of rear-rank private in the Heavenly Host.

4. Faust, the symbolic figure of the male, fares much better at the hands of the Supreme Being. Even though he succumbs to the temptation of Marguerite, fathers her illegitimate child, kills her brother and spends untold years merrily indulging himself in sexual excesses and various forms of sacrilege and blasphemy (all of which he admits having enjoyed, even at the end), Faust is readily forgiven. He needs only to read a few passages from the Bible, declare that he has learned his lesson, and he is received into heaven with the greatest of rejoicing and pomp and circumstance. He is received in the Hereafter by the Heavenly Hosts fully arrayed—in a style befitting only the Veriest of Very Important Penitents.

Note well that Faust, the symbol of the male, has been required to suffer none at all on Earth—save for a few brief moments when he regrets the fate of Marguerite. It

is as if the perpetuators of the Faust legend were telling us that God generously dismisses the sins of men with a tolerant "boys-will-be-boys" attitude, even while He takes sadistic joy in wringing the last possible ounce of agony and misery from innately sinful and corrupt Woman.

The Faustus-*prinzip* prevailed. Some historians nonetheless try to show that the Renaissance was a period of greater freedom for women. In there efforts, they invariably trot out four names, those of Lucrezia Borgia, Isabella of Spain, Catherine de Medici, and England's Queen Elizabeth I.

These names are displayed as "evidence" that women had power, were influencing the progress of events (for better or worse) and demonstrating their capacity to rule men in the Renaissance World.

All this is patently absurd argument. In the first place, whenever women ruled or held power, it was only because they had acceded to their position by patrilinear succession. They were the only heirs of a ruling father, and they still ruled over a patriarchate in which women were completely subjugated. Then, of course, the women exercised power only with the advice—and under the influence—of men. Their councillors were all men. Even in the Court of Elizabeth I, women were ladies-in-waiting and nothing more. None of them had any hand in shaping policy, in governing.

But the travesty of the argument becomes even more glaring when it is considered that—of the tens of millions of women who lived during the period of the Renaissance—only a paltry handful can be named as having achieved any sort of position or prominence. The whole line of fractured reasoning is analogous to the preposterous—and viciously cynical—fatuity employed for decades in regard to the subjugation of the Negro in the United States.

Untold millions of American Negroes suffered and died in poverty, squalor, and slavery—a condition that did not improve after their "emancipation." But, the see-no-evil white racists would yowl: "America is the land of opportunity for the Negro—look at George Washington Carver!"

One George Washington Carver out of millions upon millions—for whom the sole opportunity was the "opportunity" to shine the shoes and lick the spittle of their racist oppressors.

The "opportunities" afforded women during the Renaissance period of the "Faustian Age" by their sexist oppressors were comparable in principle. And, among the masses of the population, they were often not much greater in operative fact. Women existed to serve—and to service—men, their lords and masters, from whose decisions and orders there was no appeal. Women were required to obey their fathers and adult male relatives when they were single, and to submit to their husbands in "every thing" after they were married. Women lived under the yokes imposed by patriarchal laws and codes established for their oppression by the all-male rulers of the Western World's male-supremacist societies.

Ironically, two scientific discoveries made in the seventeenth century lent themselves to the type of distorted interpretation that has always helped men tighten their strangle hold on women. The first was optician Leeuwenhoek's discovery of the existence of spermatozoa in the semen ejaculated by males. Leeuwenhoek had invented the microscope, and it was while examining a semen specimen brought to him by a medical student under the most powerful of his microscopes that he recognized the sperm. This led to the beginnings of understanding regarding the biological process of fertilization —namely, that the male sperm fertilized the female ova to create life in the womb.

This, of course, should have been accepted as final proof that male and female shared equally in the reproductive process. It was not. Quite to the contrary, the learned—and chauvinist male—savants followed the "Faustian" pattern and turned the new knowledge into just another weapon for use against women.

The ancient Aristotelian doctrines that held women to be nothing more than receptacles in which the generative male semen could develop into life was brought forward, brushed off, and given new force. The "proof" the "scientists" offered? Simple. The male sperm was visible—but who had ever seen a female ovum, the human female's "egg," even under a microscope!

Not until the 1870's was there to be any solid evidence supporting the theory of the sperm-ova process. The sperm was supreme in the interim, and Leeuwenhoek's discovery was just another link in the chains binding women to their inferior position.

The second scientific development occurred around 1650, when the English physician and anatomist, William Harvey, evolved the theory of telegony. He postulated that a woman's first pregnancy wrought major changes in her physiology—to an extent that the characteristics endowed by the male responsible for that first pregnancy would emerge in any and all children conceived thereafter, regardless of who the subsequent fathers might be. Thus the doctrine of *primus conceptus*—which, astounding as it may seem, is still accepted as entirely valid by countless farmers and stock-breeders. They believe that a purebred female animal must be crossed only with a male animal of impeccable pedigree the first time, otherwise all future progeny will be detrimentally affected.

William Harvey's theory of telegony was tailor-made for advantageous use by male supremacists. Here, they chorused, was yet another proof of the power of the male and weakness and inferiority of the female. The

first man to impregnant a woman literally molded her childbearing physiology to *his* image. What further proof could anyone possibly require to demonstrate the innate dominating force of the male? None, of course. It was all too, too Faustian!

The Puritanism—sprung from the teachings of Calvin and Knox—that swept England and was transplanted to the American colonies also served its Faustian purpose of subjugating women. The hellfire and damnation promised to all who violated insanely repressive moral codes was aimed more at women than men. It went far toward achieving that ideal goal of the human male: the suppression or even destruction of the sexual desire in the human female.

A woman rendered semi-frigid or frigid, by whatever means, was a better, more reliable wife and lackey. She was bound to submit to her husband's comparatively much less powerful desires, if and when he demanded his "conjugal rights." However, having no real sexual appetite of her own, she would be unlikely to realize his sexual inadequacy and seek outlet elsewhere. That her sexual frustration might—indeed, *would*—cause the woman psychological problems was not realized, and it would have made no difference even if it had. Women were what they had been for tens of centuries—chattels, objects, creatures to be used and abused, hapless victims.

Historians are generally agreed that the Restoration period following the return of the monarchy in England took on the character of a reaction against the severe Puritanism of the Cromwellian Commonwealth. The contention is impossible to refute in general terms. However, it is most certainly possible to deny the specific claim that the Restoration brought about a fundamental change in attitudes toward women. It is often hailed as a new Romantic Era.

That claim is advanced even by otherwise objective

historians such as Gordon Taylor, who has written of the Restoration "Romantics" as follows:

> Not only did the (new) Romantics reject the Christian assumption of feminine inferiority which had ruled for more than a millennium but they went further and put forward the claim that romantic love should be the *raison d'etre* of the marriage relationship.

Taylor and those among his colleagues who advance similar views demonstrate that they have allowed themselves to be sadly misled by superficial appearances. The "new Romanticism" in the England of the Restoration was the swindle of Medieval "Romanticism" all over again. Perhaps the facades had been modernized somewhat—the gallants no longer wore suits of armor—and possibly the better-educated chroniclers of the times were more articulate and imaginative. Otherwise, aims and methods were largely identical.

The aim was to get more from women for less—by pretending to give them more in the way of outward shows of attention. Women were put back on the pedestal—provided they were women of the upper, or wealthier middle, classes. Men wrote poems and sent nosegays and mooned and moaned about "romantic love," and women were once again selling their souls, not for Mephistophelian jewels like Marguerite in the Faust legend, but even more cheaply. They were back to the pre-Renaissance price: their souls for a sonnet and a rose.

Apparent romantic idealization of woman does not mean an improvement in her condition. Even less does it mean her emancipation in a man-ruled society. If anything, it means only a deeper, more pernicious form of bondage in which even her own emotions are used against her. Her feelings are manipulated, employed to

make her even more malleable, submissive—an even more servile erotic object whose already fully conditioned intellect focuses on emotional and sentimental considerations, the better to be diverted from the truth of her total suppression and subjugation.

And so it was with the New Romanticism in England during the Restoration. Anyone doubting that such were the antifeminist facts behind all the gaudy fictions of Romanticism needs only to remember that the Restoration took place in 1660, and that the "New Romantic Movement" is said to have lasted from then until the late 1700's. Yet, it was in 1765-69 that Sir William Blackstone wrote his definitive, four-volume *Commentaries on the Laws of England*. It was then, after more than a century of the New Romantic Movement that supposedly rejected "the Christian assumption of feminine inferiority," that the English *still* decreed:

> The very being or legal existence of a woman is suspended during marriage. For this reason, a man cannot grant anything to his wife . . . for the grant would be to presuppose her separate existence.

In England, a married woman did not even have being or legal or separate existence under the law.

Or, stated another way, in return for poem and nosegay, she not only figuratively sold her soul, but she actually and legally sold her BEING, her legal and separate EXISTENCE to her husband.

By then, of course, our own Colonial forefathers were well on their way to building their own sexist society on the American Continent—and it is time we shift our focus there.

II

EVE IN THE NEW WORLD

CHAPTER 7

Superstition, Revolution And Disillusion

The dour, patriarchal New England settlers arrived in America with their unrelenting Calvinist theology and repressive sexual codes. They were zealous adherents of the ancient Judaeo-Christian dogma that Woman was essentially evil, the eternal temptress, the root cause of all human sorrow and suffering.

In addition—and as a grim earnest of their anti-feminism—the early settlers brought along the virus of the barbaric witch-hysteria that had been sweeping Europe and the British Isles for a very considerable period. The story of the witch-mania that gripped the Old World has been told often and well. It requires only a brief recapitulation here for the purpose of establishing perspective.

The fears and furies that drove the witch-hunters, torturers and executioners in the Old World were originally inspired and nourished by the Catholic Church. The Catholic Church, of course, maintained that woman was "the Devil's Gateway," the source of contamination and corruption, a deadly danger to men, the incarnation of Eve, who—in the words of Tertullian—"persuaded him whom the Devil was not valiant enough to attack."

With woman's evil spelled out in the *Malleus Maleficarum*, it is hardly surprising that the fury of the witch-madness had a patently sexist orientation and was directed primarily and mainly against women.

The Protestant Reformation in Europe and England had not halted—nor even lessened—the madness and the horrors it perpetrated. On the contrary, there was even greater ferocity to the Protestant persecutions of "witches"—and again, the victims were chiefly women.

The number of innocent human beings exterminated in Europe because they were believed to be "witches" is not known exactly. In his fine book, *Witchcraft, European and African*, Geoffrey Parrinder cites the Catholic Church historian Kurtz as authority for this staggering estimate:

> Following the bull of Pope Innocent VIII (the Papal Bull, *Summis Desiderantes*) in 1484, some 300,000 witches were killed.

Presumably, Kurtz tallied only those slaughtered under the aegis of Catholic authorities—ecclesiastical and secular. Parrinder also declares that:

> For England, one estimate gave 70,000 hanged under James I (alone).

Since James I ruled England for 22 years—from 1603 to 1625—this means that an average of about ten persons were hanged as "witches" during each and every day of his reign!

Geoffrey Parrinder—like other authorities on the history of the witch-hysteria—affirms the sexist character of the persecutions under both Catholics and Protestants. He frequently reiterates that "most people accused of being witches were women." Other sources are more ex-

plicit, holding the proportion of women among those executed for witchcraft to be upwards of 80 percent. Records that have survived—and there are many—bear out the contention. In Toulouse, France 400 witches were burned in a single day—among them 346 women and girls, only 54 males. The Bishop of Wurzburg ordered the execution of some 900 witches in a three-month period; of these, only eighteen were men. These are typical examples. They accurately reflect the anti-female mentality that was the driving force behind the persecutions. But then, the guiding principles were enunciated clearly enough by both Catholic and Protestant authorities.

The judicial opinions rendered by one insatiable Protestant witch-burner, the Heidelberg judge Benedict Carpzov, are representative:

> Witches are the servants of Satan. Women are the weaker vessels. They are led easily into the most grievous of sins, for they heed the blandishments of the Evil One even as did Eve. Therefore, we may always be certain that a witch will almost always be a woman (sic). The man who is so weak in Soul as to enter into a compact with Satan is extremely rare. If men are led into sin of trafficking with Satan, it is because they have been tempted by women, who are witches and the agents of Satan.

Such was the sexist superstition. Little wonder that the infamous *Herr Richter* Benedict Carpzov and his colleagues on the Continent and in England condemned women to death wholesale, but seldom meted out punishment to men on witchcraft charges.

These, then, were the superstitious fears—and the religious and legal traditions—that the early settlers transplanted to America. They did not wait long to enact their own laws against witches and witchcraft. The Mas-

sachusetts Colony was first—in 1641—with a law making "witchcraft, which is fellowship by covenant with a familiar spirit, a crime "to be punished with death." Connecticut followed suit the following year, and immediately gained the distinction of becoming the first of the Colonies to actually try and execute a witch. Predictably, the victim was a woman—Alse Young—and she was put to death in Windsor, Connecticut.

Not to be outdone, Boston hanged a considerable number of witches—the overwhelming majority of them women or girls—between the years 1642 and 1662—a pattern followed fairly consistently throughout New England. Then, the fever subsided somewhat, with only sporadic incidents of witch-trials and executions until 1692, when the madness flared up again and became epidemic.

The focal point was Salem, Massachusetts, where the colonists were seized with a new frenzy of fear—and of bloodlust. They denounced each other wildly, and the authorities ordered mass arrests and trials. The good, God-fearing burghers of Protestant Salem perpetrated all the atrocities more commonly associated with the Catholic Inquisition. Suspects were tortured, forced to confess, and executed to the accompaniment of loud hosannas from their pious neighbors.

Here, too, estimates of the total numbers put to death vary—from a minimum of 20 for Salem alone, to perhaps as many as 300 for all the Colonies during this particular period. And, as J. M. Taylor writes in his book. *The Witchcraft Delusion*:

> Hundreds of innocent men and women were imprisoned or fled into exile or hiding places. Their homes were broken up; their estates were ruined.

An unusual feature of the Salem witch-trials was that

several men were among the accused—and convicted. At least one, the Rev. George Burroughs, was an ordained minister. Possibly these were factors influencing the all-male clergy and secular authorities of the New England Colonies in their decision to discontinue witch-hunts and witch-trials. It is hardly unreasonable to suppose that these worthies might have feared that the menace of the hysteria was beginning to come close to masculine home. Some *men* had been executed as witches. There was no telling which *man* might be denounced next.

In any case, the frenzy had spent itself with this last orgy of slaughter. But the witch-mania left deep scars on American group-think, as the males who had master-minded the lunacy from the very start had always intended it should. The anti-feminist Eve/Faustian-Marguerite concepts of woman that prevailed in the Old World were fully and firmly established in the New. And so they remained, for traditional superstitions and superstitious terrors not only die hard, but once conjured up, they are virtually indestructible.

It had been established that witches were women. Female witches symbolized not merely evil, but the Evil of Woman, and as such would lurk in the recesses of the group unconscious as something to be feared and loathed. In some respects, the effects of the witch-hysteria were even more powerful and far-reaching in America than in, say, Britain. For example, compare the present-day dictionary definitions of the noun, "witch," as they are found in the United States and in England.

The American *Webster's* says:

> *witch*, n., 1. a woman supposedly having supernatural power by a compact with evil spirits. 2. an ugly and ill-tempered old woman.

In American usage, a witch is clearly and unequivo-

cally a woman, and one who makes a compact with *evil* spirits—or, a witch is ugly, ill-tempered, old. By contrast, the English *Oxford Dictionary* definitions:

> *witch*, n., 1. a woman or man practicing sorcery; 2. a fascinating or bewitching woman.

In Britain, the word "witch" certainly does not have the sexist connotations with which it has been invested in the United States. Nor do the English cling, in modern usage, to the word "evil" in their definition.

(Food for thought. How many American mothers today realize they are helping perpetuate the myth of their own evil as women when they decorate the Halloween kiddy-party table with pictures of scowling, malefic, broomstick-riding female witches?)

But, to return to the subject of women in the early American colonies, assuredly, their condition would not have been greatly improved if there had been no witch-hysteria. The Judaeo-Christian doctrines that held woman to be inferior, frail in mind and morality, were deeply engrained in their religious beliefs. Women were the subject sex—and that was that.

The male ruled supreme in the New World, just as he had in the Old. Women were required to share all the work and hardships and dangers faced by men in the early settlements, but they had no word in how those settlements were to be governed. Indeed, they were not allowed to have a say in any but the most trivial domestic matters. Laws and customs decreed women's duties, granted them no rights worthy of the title. They were required to be docile, patient, uncomplaining, submissive, servile, humble before the Phallic God who demanded their subjugation as payment for the original sin of Eve.

Towns and cities began to grow. The urban society of the day aped the manners and mores of similar societies

in England or on the European Continent to a greater or lesser degree. But none of this brought any real change in the position of women in the Colonies. Those who lived in the cities might have enjoyed a few more creature-comforts than those in the palisaded settlements on the frontiers, but the status of all women was fundamentally the same. As Oswald Spengler was to state the case much later, their ordained vocation—ordained by the Masculine God and the men who ruled in His name—was to "experience Man and his Sons." This remained the sole reason for woman's existence.

Thomas Paine, that great philosopher of human freedom, was moved to write the following words in 1775:

> Even in countries where they may be esteemed the most happy, women are constrained in their desires in the disposal of their goods, robbed of their freedom and will by the laws (and are) the slaves of (male) opinion.

On July 4, 1776, the Continental Congress adopted and proclaimed the Declaration of Independence, which rang with such splendid and inspiring phrases as these:

> . . . all men are created equal . . . endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness . . .

The American Revolution, the War for Independence from British rule, had actually begun the year before, but now the Colonies were fully and irrevocably committed to a *guerre a outrance.*

During the French Revolution, which would begin some sixteen years later, Theresia Cabarrus was to goad her lover, Jean Lambert Tallien, into overthrowing Max-

imilien Robespierre when Robespierre had made himself a virtual dictator through his Reign of Terror. Writing about this incident, Dr. Richard Lewisohn has said:

> The great French Revolution was conquered by a woman (Theresia Cabarrus). It was an act of feminine revenge for the wrongs inflicted on herself and her sisters.

The American Revolution had no Robespierre, and it had no Theresia Cabarrus. Betsy Ross sewed a flag and Molly Pitcher helped serve the gun, but no American heroine stepped forward to conquer the Revolution or to obtain revenge for the wrongs inflicted on her and her sisters. The American woman knew her place, and she stayed in it—for she dared not move out of it.

The American War of Independence was a war for the Rights of men—in the narrower sense of the operative words. The Rights of Women—ever alienable and alienated by men—were never even mentioned. It is almost a certainty that no one with the exception of Thomas Paine had given them so much as a momentary thought.

In the great American Struggle for Freedom, the American Woman was completely ignored as a human being with human rights. American women remained the slaves of male opinion. And this continued to hold them incarnations of Eve, each of them a potential—and thus potentially lethal—Faustian Marguerite.

The Revolution ended, and the former Colonies became independent in 1782. Five years later, delegates to the constitutional convention held in Philadelphia wrote and adopted the original seven articles of the Constitution of the United States. Once more, the phrases resounded:

We, the people of the United States, in order to

form a more perfect Union, establish justice . . . promote the general welfare, and secure the blessings of liberty to ourselves and our posterity . . .

Noble words.

But who were "WE, THE PEOPLE?"

For whom was justice established, the blessings of liberty secured, and whose general welfare was being promoted?

Certainly not for the Negro slaves.

Certainly not for the new nation's original inhabitants, the American Indians.

And not for women—even if they were white and "free-born."

But then, it was almost immediately realized, the framers of the Constitution had somehow neglected several vital issues and problems in their seven-article version. Without delay, steps were taken to correct the situation. Ah, the masses of the omitted thought, breathing a sigh, now all wrongs will be righted—and they waited confidently and the First Ten Amendments came into being. These were given the noble title of "The Bill of Rights," and they were cheered and praised as evidence of the great wisdom and integrity of the nation's elected representatives.

And then the fine print was read.

A Bill of whose Rights?

Certainly not those of the Negro slaves.

Certainly not those of the American Indians.

And not those of women—even if they were white and "free-born."

Some years afterwards, de Tocqueville and de Beaumont were to describe the condition of the Negro slaves in America in these words:

The slaves are not subject to the Penal Code of the

whites . . . slaves who commit grave crimes are hung.

Indians were considered savages, subhumans—and if the framers and amenders of the Constitution felt any moral qualms about their genocidal extermination, they made no mention of the fact.

What of women—of lily-white, freeborn women, that is?

Well, what of them?

Evidently the framers and amenders did not even consider it necessary to acknowledge their existence, either—much less stop to consider that they might have harbored hopes and aspirations in their own right as women.

The liberty-loving, democratic, red-white-and-blue ruling males had brought forth on the American Continent a society that was racist, sexist, and male-supremacist. The United States was founded and solidly established as yet another stronghold of the masculine mystique retaining not only the superstitions but also the pettinesses and prejudices of the Old World it pretended to scorn and despise.

Not only were women still disenfranchised, forbidden to vote or hold public office, but they were still as Thomas Paine had seen them to be in 1775:

> . . . constrained in their desires in the disposal of their goods, robbed of their freedom and will by the laws and the slaves of (male) opinion.

The supposedly free, white American female remained the guilty Eve, the Faustian Marguerite, under eternal sentence by God and apparently doomed to eternal subjugation by the male.

CHAPTER 8

From Temperance To Seneca Falls

The saga of the women's liberation movement and its successes and failures in the United States is inextricably intertwined with the histories of two other movements aimed at effecting transilient changes. These were the temperance and abolition movements—and temperance was the first to manifest itself on the American scene.

Alcoholism was a serious problem from the earliest days of the Colonies. The men who founded those Colonies were, in a word, drunkards. Their drinking habits were a scandal almost from the day that the Pilgrims disembarked from the *Mayflower*.

As early as 1630, Peter Stuyvesant was lamenting:

> One-quarter of all New Amsterdam (New York City) is devoted to houses for the sale of brandy and beer.

The strait-laced Puritans were no different. The father-and-son Puritan ministerial team of Increase and Cotton Mather (the divines responsible for much of the New England witch-hysteria) railed against the chronic and continual drunkenness around them. The Mathers

predicted moral, physical, economic and spiritual ruin for the Puritans—who, it seemed, were generally sodden with drink. Cotton Mather fulminated that their male parishioners would soon "drown Christianity" by their incessant tippling.

In 1774, a grand jury convened in Philadelphia. Its foreman was no less a personage than Benjamin Franklin. Its findings: the City of Brotherly Love was sliding into poverty and moral decay due to drink and drunkenness. One building in every ten was a tavern or "tippling house," the grand jurors charged.

And so it went. Unfortunately (from their sexist viewpoint), the Colonial religious and secular authorities were unable to blame this particular evil on women. It was the men of the Colonies who produced, distributed—and drank—the stuff. For once, men could not use women as their alibis. They had to accept the burden of guilt for their own sex. Some groped for ways and means to lighten the onerous load—among them Dr. Benjamin Rush, the Surgeon-General of the Continental Army. Dr. Rush recommended an end to the consumption of hard liquor. As a preferable substitute, he prescribed that men drink "wine, with which there has been mixed some opium or laudanum." But the time of a drug culture had not yet arrived, and the American male stayed with rum, gin, and whatever other hard liquor he could find, buy or make. Drunkenness continued to be a major problem. So much so that the Rev. Dr. Francis Asbury, the nation's first Methodist bishop, declared drunkenness to be "the prime curse of the United States" a few years after the Revolutionary War had ended.

The first "temperance society" in the United States was organized in 1789, in Connecticut. It was an all-male organization composed—according to a newspaper of the time—of "upwards of two hundred of the most respectable farmers" in the county of Litchfield. Close examina-

tion of surviving records indicates that their concern was more economic than moral. The perpetual intoxication of local farmhands and laborers greatly reduced the productivity of farms and hurt business and profits all around.

Other groups were formed—with much the same motives—during the next two decades. The American Temperance movement thus got underway—but with all-male crews to handle the helm and machinery. Women were excluded from membership, not improbably out of fear that great moral crusades could not be entrusted to morally inferior daughters of Eve, easily corruptible sisters of the Faustian Marguerite. Herbert Asbury, in his encyclopedic—but eminently readable—work, *The Great Illusion, An Informal History of Prohibition,* describes the prevailing attitude:

> From the beginning of the dry crusade its leaders had more or less ignored what was eventually to become their most important asset—the great mass of American women. The farseeing Justin Edwards, when he organized the American Temperance Society in 1826, proposed that wives and mothers be admitted to membership in local societies on an equal footing with men, but he was voted down almost unanimously. The general feeling was that if woman possessed any influence, which was doubtful, it should be exercised in the home, where she belonged.

Asbury adds this general observation about the condition of women in the United States in the early nineteenth century:

> When a woman ventured to step outside her own small circle, or to question the wisdom of an omniscient male, she was sharply reminded that she was an

inferior creature and must stay within the sphere for which the Lord had designed her.

But women bore the brunt of their men's boozing. They were the ones whipped or beaten when fathers or husbands came lurching home. They were faced with the insuperable problems of feeding families when men spent all their pay or were fired from their jobs. Slowly, gradually, women began to organize their own temperance groups, and, after a while, they even managed to insinuate a foot into some of the all-male organizations.

At this point, it might be best to anticipate and to make some things clear. That the Temperance movement would eventually produce a Carrie Nation—and, worse, lead finally to the national tragedy of Prohibition—does not alter the fact that women originally flocked to the temperance banners in self-defense and out of sheer and desperate necessity. Nor does it alter the fact that it was in their various temperance organizations that American women obtained their first taste of participation and involvement in a cause.

However, before women could make their influence felt in temperance movement, another—and more vital—cause supervened, namely the drive to abolish slavery in the United States. It is to the credit of women who, insofar as their consciousness of their identity was concerned were still in their infancy, that they deferred on temperance and directed their energies toward abolition.

To some degree, their decision was influenced by developments in England. Slavery had been abolished in the British Isles as far back as 1772. But the British Parliament outlawed it throughout the British Empire in 1834, when more than 700,000 slaves were freed. A great many American women saw in this British action an accentuation of the shame of the United States. The Revolutionary War had been fought to obtain freedom from British

oppression, and to obtain liberty and justice for all. But the "oppressive" and monarchical British had emancipated *all* their slaves. The supposedly freedom-loving and democratic United States continued to maintain the institution of slavery in many of its states. Here was a cause to which the innate sense of justice in woman could readily respond, and into which many thousands—and later hundreds of thousands and even millions—of women would throw themselves and their energies.

In 1837, a number of American women—among them Elizabeth Cady Stanton—held an anti-slavery convention in New York City. It was somewhat premature. The economic factors that were to convince the all-male power structure in the North that slavery should be abolished so that its profits might be increased had not yet emerged in full and decisive force. Consequently, for the most part, American men shrugged tolerantly and condescendingly. Women, they told themselves, were soft-hearted and soft-headed, and if they wanted to weep for the slaves, well, what the hell. It was all harmless enough. It kept their weak minds occupied—and as long as the house was kept clean, the meals were served on time, and women's legs were spread submissively, nothing was lost.

But men failed completely to sense that once women caught a glimpse of themselves as human beings capable of thinking and functioning on their own, they would not—they could not—easily remain docile, submissive, depersonalized. What was more, there were other developments and changes taking place—some large, some small, but each another advance toward woman's realization of self.

In 1833, the German Protestant theologian and philanthropist Theodor Fliedner had established the first school for teaching lay women the art—and then primitive science—of nursing. Until that time, female nurses either belonged to religious orders or they were—as

Samuel Pepys had described them—"thieving whores" who preyed on "persons of substance" when they were ill.

Fliedner's precedent-shattering experiment was widely publicized, and it was followed with interest by women everywhere in the Western World. Here, perhaps, was the promise of a new, respectable—and humanitarian—vocation for women outside the home. Naturally, Fliedner and his school were roundly condemned by most men—and by the majority of religious authorities who saw the nursing monopoly of religious orders threatened.

The year 1837 saw the accession of Victoria to the throne of England. That Victoria would in later years denounce all feminist activity and there would be much during her reign that would adversely affect women's rights everywhere, but, when she mounted the throne and demonstrated her ability to rule the immense British Empire, countless women took fresh courage, saw new hope for the microcosm of their own aspirations.

It was also in 1837 that Mount Holyoke College for women was established in the United States. This was the first American institution of its kind. Previously, there had been none that offered women the same kind of higher education that was available to men.

Nevertheless, it can be said safely that temperance organizations and participation in abolitionist activities and campaigns were what brought women together, showed them they could act and interact as women. From this point, it was a comparatively short step to the level of understanding where they could grasp the previously unmentionable concept of feminism, of the liberation of women. The stage was set.

It was 1848. The winds of sweeping change were strong and felt everywhere in the Western World. Karl Marx and Friedrich Engels had issued the Communist Manifesto, and it was being discussed, praised or cursed

wherever one went. The spirit of rebellion was abroad. There was revolt in France, Hungary, Ireland, Lombardy, Venice, Denmark, Schleswig-Holstein.

The climate seemed to favor bold moves, action.

And so, Elizabeth Cady Stanton and a number of her female colleagues decided to take a giant, a revolutionary, step forward on behalf of women everywhere in the United States.

Elizabeth Stanton was the wife of Henry Brewster Stanton, a noted abolitionist orator and journalist. Elizabeth had been one of the moving spirits behind the women's anti-slavery convention held in New York in 1837, eleven years before. She now organized the epoch-making First Woman's Rights Convention, held in Seneca Falls, New York.

The convention broke with all precedent and tradition. The delegates, conscious of the biting irony, paraphrased the Declaration of Independence in a Declaration of their own which said, in part:

> We hold these truths to be self-evident: that all men and women are created equal.

The convention stated woman's case against man—in these words, which are quoted by Betty Friedan in her magnificent book, *The Feminine Mystique*:

> (Man) has compelled (woman) to submit to laws in the formation of which she has no voice . . . He has made her, if married, in the eyes of the law, civilly dead. He has taken from her all right to property, even to the wages she earns . . . In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming to all intents and purposes her master—the law giving him power to deprive her of her liberty, and to administer chastisement

. . . He closes against her all the avenues of wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine or law, she is not known. He has denied her the facilities for obtaining a thorough education, colleges being closed against her . . . He has created a false public sentiment by giving the world a different code of morals for men and women by which moral delinquencies which exclude women from society are not only tolerated, but deemed of little account to men. He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that right belongs to her conscience and to her God. He has endeavored in every way that he could to destroy her confidence in her own powers, to lessen her self-respect and to make her willing to lead a dependent and abject life.

Women had stated their case and issued their challenge. For the first time in the history of the New World, they had dared to express their innermost resentments. They demonstrated that they were aware of the monumental frauds perpetrated on them by men, their sexual oppressors, the users and abusers of women.

The reaction of the Male Establishment—and of men as a group—was one of frenzied, demented rage. Men saw in the Seneca Falls convention not only a threat to their smug supremacy, but also an affront to their penis-pride. The masculine mystique and masculine superiority complex had been attacked from the very quarter that both were designed to keep silent and subservient.

The storm of male reaction was violent, overwhelming. The press was unanimous in its denunciations —and these were vicious and scurrilous, with even supposedly respectable (and respected) journals resorting to gutter-level epithets. Ministers of the Gospel condemned

the "Godless creatures who have rejected their womanhood and its sacred duties and made themselves into something much less than humans." The ministers quoted all the appropriate woman/wife degrading passages from Old and New Testaments and proclaimed that Satan's own hand was guiding Elizabeth Stanton, her associates and all the women who had been delegates to the Seneca Falls convention. Many clerics piously trotted out the old original-sin-of-Eve arguments and prophesied that the feminists would bring even greater calamities upon Mankind than had been the result of Eve's misbehavior in the Garden of Eden.

Women who had attended the Seneca Falls conference were reviled publicly, subjected to the vilest forms of insult and abuse, even threatened with bodily harm. Several were forced to move from the neighborhoods or towns in which they lived. Some who held jobs as schoolteachers in various parts of the country were summarily dismissed by their all-male schoolboards.

Men and their institutions closed ranks against the feminists, and, for a time, it seemed that the infant movement was doomed to extinction. Many women were simply unable to stand up under the terrible pressures brought against them, and there were some among those who had endorsed the convention's pronunciamentos who were terrorized into making public retractions.

American men congratulated themselves. Yes, the unbelievable—the unimaginable—had happened and women had dared to raise their voices in open protest against male domination. But the Male Establishment had managed to meet the threat handily and destroy it. Women would never again dare to repeat the performance . . .

. . . or would they?

A tiny, gnawing doubt remained, and the doubt became fear.

And fear—and economics—caused the Male Establish-

ment to devise another of its cynical strategies for maintaining the status quo of the superior-male/inferior female relationship between the sexes.

The economic considerations were simply these. Slavery existed in the South, but not in the North. Negro slaves were a source of extremely cheap labor. The Industrial Revolution was already well underway, and the North was industrial, the South was agricultural. However, the South with its immense resources in cheap slave-labor might also industrialize its economy. If that ever happened, Northern industry—which had to pay at least minimal wages to its non-slave labor force—would never be able to compete. It would be undersold everywhere by Southern manufacturers.

This fear—and not the pretended moral outrage against slavery—was the decisive factor in swinging the Northern Male Power Structure behind the cause of abolition. If the black slaves of the South were emancipated, given their freedom, then Southern industry—and, yes, even Southern agriculture—would not and could not have the competitive advantage of cheap labor. Northern industry—and its sales and profits—would be safe.

To kill at least two birds with one stone . . . the Northern Male Establishment:

1. Came out in strong support of Abolitionist movements and organizations, and called for the freeing of Negro slaves throughout the United States.
2. Hid (and, in fact, steadfastly denied) its real motives, and gave loud and elaborate lip-service to the humanitarian arguments of the sincere and dedicated Abolitionists.
3. Realized that the Abolitionist cause was an ideal vehicle for diverting and distracting the attention, efforts and energies of women, and particularly of militantly idealistic feminists.

If Northern white women were allowed to play an important role in the anti-slavery campaign, they would feel a new sense of importance. They would doubtless dedicate themselves wholeheartedly to the cause. This would keep their minds fully occupied. Besides, by working for the benefit of the Southern Blacks—whose abject condition beggared any description—Northern white women would see their own condition in a comparative, rather than an absolute, light. They would be gulled into believing that, perhaps, woman's lot was not so bad after all.

And so, the feminists were prevailed upon to deflect from their course and concentrate their efforts toward obtaining freedom of the Negro slaves in the South. More and ever more Northern white women joined Abolitionist organizations, worked actively to bring about the changes that would (or so they believed and intended) end forever the suffering and subjugation of the black race in America.

Now, lest there be misunderstanding, some points should be made entirely clear. It is by no means intended to suggest that women made any sort of error by embracing the Abolitionist cause and deferring further development of the feminist movement. Certainly, the freeing of the slaves *should* have taken priority. The abolition of slavery in the United States was unpardonably long overdue.

What is at issue in the arguments that have been presented is the hypocrisy of the white Male Establishment in the North; the cynical opportunism of the man-ruled society that seized on slavery as a convenient expedient for stifling feminist protests even while using women's humanitarianism and sense of justice to achieve selfish economic ends for the male power structure.

Their own motives beyond reproach or suspicion, women moved swiftly into the forefront of the Aboli-

tionist movement. Names such as those of Harriet Beecher Stowe, Susan B. Anthony, Julia Ward Howe, Lucy Stone—and many, many others—appear prominently in any history of the long, bitter struggle to end slavery which, due to the intransigence of the Southern male power structure, culminated in the Civil War.

But the Northern Male Establishment—and American men—had failed utterly to gauge the powers and capacities of women. They did not dream that women could recognize the need for the drastic reform of American society in other spheres, too. Even less did the self-confident male supremacists dream that women's own aspirations as women would gather, rather than lose, force even while women were apparently concentrating on the slavery issue.

Women clearly recognized that there were two great evils sapping the vitality of the country—slavery and the continuing widespread misuse and abuse of alcohol. And, they had not forgotten the hopes for the liberation of women that were kindled at Seneca Falls in 1848. Therefore, it is not at all surprising that the women who had begun—and were continuing—the feminist crusade were very often also the leaders of Abolition and temperance organizations. Two outstanding examples are, of course, Susan B. Anthony and Elizabeth Cady Stanton.

However, by the mid-1850's, it became obvious that slavery was the one most important issue that had to be resolved first. Until the cancer of slavery had been excised, whatever other reforms might be sought for—or even achieved—would be meaningless travesties.

The common sense of women prevailed over whatever personal feelings they might have had. As if by common consent, women dropped the temperance issue, withdrew from temperance organizations or dissolved those women's groups they had organized. They closed their own ranks—and closed for the battle against slavery.

CHAPTER 9

Carpetbagging Males

Florence Nightingale had made nursing a respectable profession for women to follow by the example she and a devouted group of her nurses had provided to the world during the Crimean War.

Thus, when the American Civil War began, much nursing of casualties on both sides was done by women without the snide comments and even general condemnation to which they would have been subject a decade or two earlier. But the Civil War and the Industrial Revolution created other occupational openings for women, too. Note the term "openings" rather than "opportunities." In the North, white women of the lower economic classes often found themselves serving as the same sort of cheap-labor as slaves in the South. This was especially true in the New England textile mills, where women—and children—worked sixty, seventy, and even more hours per week for "wages" that seldom exceeded four or five dollars weekly. However, a nation at war needed vast quantities of textiles and no men raised their voices to object that women and children were taking jobs away from them.

When the Civil War ended, women rejoiced as women

have always rejoiced when the slaughter of war ends. They were also exultant because the surrender of the South meant not only peace, but also an end to the institution of slavery. Now, they were misled into believing by the males who still controlled government and press, now the long-oppressed Negroes would enjoy equal freedom and liberty, become full citizens as provided by the Constitution of the United States for all, but guaranteed anew to blacks by the Reconstruction Amendments.

Women who had participated in the prewar Abolitionist Movement and supported the principles of emancipation for America's Negroes throughout the long and bloody struggle were led into the trap of believing the task accomplished. They made the grave error—which they were to repeat again and again—of having faith in the men who ruled the nation. They could not imagine that while the Northern Male Establishment was overjoyed at having won an economic victory by eliminating the South as a possible industrial competitor, it had no further concern over the welfare and rights of the "freed" slaves. The newly emancipated blacks could suffer in the same poverty and squalor as before, remain *de facto* slaves even if they were not slaves *de jure*. The men who were America's makers of policy, decisions and laws could not have cared less.

But women were not aware of this then—and almost a century would have to pass before the true condition of the Negro (in North as well as South) again became a matter of national interest. In the meantime, relishing their victory, having gained immense new courage and self-confidence from it, American women turned back to the task of winning emancipation and equal rights for themselves.

Some minor advances had been made in this area.

As early as 1849, Elizabeth Blackwell had managed to achieve the impossible, breaching the all-male stronghold

of the medical profession by entering the Geneva (New York) Medical School. She graduated the following year and became the first woman doctor of medicine—not only in the United States, but in modern times. She opened a dispensary in New York City which, in 1857, became the New York Infirmary and College for Women.

Several colleges were admitting women students by the end of the Civil War. And, what seemed even more important, a small—but determined—minority of men had joined with women in the fight for women's rights. By 1869, the campaign to win suffrage for women had registered its first triumph in the Territory of Wyoming, where women gained the right to vote for the first time in the United States.

But what showed on the surface was a far cry from what lay beneath. Men were still in command everywhere.

Dr. Elizabeth Blackwell, for example, eventually had to admit defeat. Although she drove herself relentlessly to provide the best possible medical care and training for women, she failed to gain full acceptance in the American medical community, which treated her like half-freak, half pariah because of her sex. She was derided, made the butt of coarse jokes and vile slanders. Despairing women's—and her own—future in the United States, she left it in 1869 and went to England. She remained there for the remainder of her life—until 1910. For 32 years—from 1875 until 1907—Dr. Blackwell, the woman physician America had scorned, was the highly respected professor of gynecology at the London School of Medicine.

While colleges admitted women students in America, most of those students found that there was very little they could do with their education and training once they had graduated. Men continued to treat women as

incompetent inferiors, continuing to "close against" them "all the avenues of wealth and distinction" which they "considered most honorable to themselves."

Women's efforts to win the right to vote and to hold public office were fiercely opposed by men. Betty Friedan has described "the interests who so bitterly opposed the vote for women in state after state, lobbying, threatening legislators with business or political ruin, buying votes, even stealing them."

Men had seen the power of the crusading fervor of women when they were united in support of a humanitarian cause. They feared that power, because they wished at all costs to avoid the reforms they knew women would demand. The crooked, corrupt, graft-ridden governments of men at Federal, state and local levels were determined to maintain the social and economic *status quo*. Those governments and the business*men* who supported them wanted no changes that would alleviate human poverty—for that would diminish both graft and profits. The exploitation of labor—be it immigrant or child, black or white—was a foundation stone upon which the Male Power Structure was built. Women might demand reforms—and reforms were the very last thing on earth the men who ruled the chauvinist male society would tolerate.

Yet, the feminists persevered, braving every conceivable kind of insult, slander and threat. It is ironical—and fortunate—that men had painted themselves into a corner with their own myths. By declaring women inferior and relegating them to kitchen, nursery, and church as helpless and dependent creatures, men had deprived themselves of the right to use wholesale physical violence against women. Had this not been the case, it is certain that feminists would have met the same fate as early-day labor agitators—who were beaten to a pulp or gunned down mercilessly by police and vigilantes.

Once more, overall male strategy for the repression and subjugation of women stood in dire need of an immediate diversionary tactic that would send militant women off on a comparatively harmless tangent. And, once more, the male establishment came up with a ploy.

Drunkenness remained a foremost national problem. Indeed, the alcoholism of the American male had increased even above the levels noted in Colonial days and after the Revolutionary War. Per capita consumption of alcoholic beverages was soaring—and so were the numbers of paupers, industrial accident rates, crime rates, and other concomitant social evils.

True, the country's liquor distillers and brewers were wealthy and they were powerful. However, they did not muster anywhere near the riches and power possessed by the great industrialists, robber barons, and their political henchmen. Consequently, the liquor interests were judged to be ideal red herrings—and, if worse came to worse, they could even be made into sacrificial lambs without upsetting any balances at the heart of the male power structure.

Let women direct their zeal for reform against Demon Rum—and they would be distracted from their campaigns to obtain the vote and bring about other, more troublesome, reforms. In any event, if the diversionary gambit accomplished nothing else, it would at least gain time in which men could formulate new plans and programs for defeating the menace of feminism.

At least, such was the reasoning of the post-Civil War era carpetbagsmen who were determined to subvert and destroy the feminist movement. To them, Demon Rum seemed the heaven-sent answer.

Herbert Asbury has written:

> Throughout the long, depressing period from the middle 1850's to the early 1870's . . . the temperance

reformers floundered helplessly, stripped of everything save the shining armor of righteousness.

It must be remembered that temperance reform was entirely a male-sponsored and male-energized cause during that period. Women—as we have seen earlier in this book—were excluded from membership in virtually all temperance organizations. Women had entered the picture briefly, but then stepped out of it in the 1850's in order to concentrate their forces on the more important battle against slavery.

But now, in 1870, a very strange thing began to happen. All-male temperance groups suddenly started to relax their sexist rules and open their membership rolls to women. Furthermore, a new breed of male temperance leader emerged—a breed that organized new groups in which women could play major roles, or even be completely dominant. There were many of these men—ministers of the gospel, for the most part—and the organizations of women proliferated.

A typical—in fact, a key—figure in this unusual development was one Dr. Diocletian Lewis, whose extant biographical data show that he was a master of many odd trades. Possessing a magnetic—a truly charismatic—personality and a rare gift for oratory, he had been a physical training instructor, author, inventor and self-styled authority on the functions and diseases of the human digestive tract. Dr. Lewis came on the temperance scene with fanfares, ruffles, flourishes, and colossal fireworks displays, and he remained at the center of women's temperance movement stage for a considerable period—long enough to accomplish the labors assigned him.

Significantly, Lewis was a scion of a family of liquor distillers. Although he had usually been in great need of money previously—for he spent most freely on himself—he apparently had very great financial backing. The

money could not have come from his family for, it seems, he had broken with them—or they had disowned him, depending on the version one reads. Whatever the source, it is highly suspect, for Dr. Lewis launched a very special type of temperance drive. He called for "armies of dedicated women" to "carry the temperance torch."

But his idea of temperance reform was one that came "from within the individual." In other words, far from advocacy of prohibition, the program did not even call for even the mildest form of regulation of the liquor industry. Instead, women were to pray, find strength in the Lord, use their good offices and powers of persuasion to reform the drunken males in their own families. Period. Reform was to be carried out by God and by women—in the home, where the latter belonged. Obviously, Dr. Lewis was a planted Pied Piper, whose Male Establishment-assigned task was to lead women far afield, away from the feminist path and away from any course of action that would cause any appreciable financial losses to the nation's distillers and brewers.

Lewis and hastily recruited battalions of clergymen and orators thereupon began to organize what quickly became the highly-publicized "Women's Crusade" against drunkenness. Women of the time were disgusted and outraged with the whole squalid business of national alcoholism, and they joined the "Crusade" by the tens—and hundreds—of thousands. But Dr. Lewis, his cohorts—and their backers—had miscalculated, vastly underestimating the passion of women's feelings toward the drunkenness around them and the strength of their determination to bring about reforms once they had been taken into the temperance movement.

The women demanded more than merely encouragement to pray and to make family-circle sinners see the light. Diocletian Lewis and the "Crusade" had to

tack onto a new course. Women's wrath was to be directed against tavern and saloon-keepers. The publicans were the culprits, Lewis declared, and they should be the targets.

The swindle inherent in this line is obvious. If the anger of women could be directed against tens of thousands of individual tavern and saloon-keepers, the force of their drive for reform would be dispersed, dissipated. The distillers and brewers—and even the liquor wholesalers—would come out of it all practically unscathed save, perhaps, for some minor and shortterm losses in sales.

What was more, if the women who joined in the "Crusade" could be incited to perform acts of violence, or do things that made them appear ridiculous, a very great deal of public opinion mileage would be gained by both anti-feminist and anti-temperance forces.

Sad to say, women allowed themselves to be led into the trap. They marched into saloons and taverns with axes, smashing barrels and bottles, destroying the owners' stock in trade and creating ugly scenes and riots. Egged on by Diocletian Lewis and the other ostensibly militantly anti-alcohol divines from one end of the country to the other, female members of the "Crusade" staged hysterical, irrational exhibitions worthy of the worst among history's fanatics.

Dr. Lewis and the "Crusade" ran their course by 1874. On the face of things, temperance had made some gains. Several thousand taverns and saloons around the country had closed their doors—but very few of them stayed closed for long. Within weeks—or even days—after a group of women "Crusaders" had descended on it, the average drinking-place was again wide open for business. Sincere advocates of temperance were heartened by reports that the amounts of liquor and beer produced in the United States had decreased—but on close examination it

seems probable that the figures had been doctored to give the crusaders a false sense of success. In any case, the distillers' and brewers' output was soon back to normal—and even above it.

The significant, and disheartening, results of the "Crusade" were much different, just what the *agents provocateurs* of the Male Establishment had hoped they would be.

The image of the "crusading woman," of the female reformer, had suffered serious damage. The generic figure of the militant female became an object of ridicule and derision—which, to greater or lesser extent, it would remain for many years afterwards. By predictable sexist extension, all women who banded together and worked in concert toward any goal not wholeheartedly approved by their male masters would thereafter be equated with Dr. Lewis's frenzied axe-wielders.

The temperance crusaders were widely (almost universally) condemned as lawbreakers, enemies of law and order, malefactors who had no regard for the sanctity of private property and who spread "wanton destruction." They were described as "frenzied witches who trampled shrieking over the rights of others." It was charged that "many" publicans had been "rendered bankrupt and their wives and children forced into poverty and hunger" by the Crusade.

A proper bull's-eye had been scored by the anti-feminist—and most particularly, the anti-women's suffrage—forces. Male newspaper editors, orators, politicians, clergymen, officials of every sort had a field day. They warned that the "half-mad harpies who caused wrack and ruin wherever they appeared on their lunatic mission" were only a foretaste of what the nation could expect if women were allowed to vote.

"May God in His infinite mercy protect our homes, our laws, our property and even our lives if such mon-

strous viragos are ever permitted to cast ballots in our elections," one minister declaimed from his pulpit. There were all too many—alas, women as well as men—who now shared these absurd ideas and fears.

Temperance—and feminism—had suffered a serious setback. The male supremacist carpetbagsmen like Dr. Diocletian Lewis, who had set out to divert and subvert the feminist movement, had done their work well. But even at that, they had not gained victory—only a respite.

CHAPTER 10

A Gathering Of Momentum, Success And . . . ?

In the years between 1875 and 1914, women made some gains—and *appeared* to have made many more.

For instance, before the nineteenth century drew to a close, it was generally accepted that girls as well as boys could—and if economic and other circumstances permitted, did—attend high school. Furthermore, all but about one-third of the nation's colleges were admitting women students.

As another example, there were modest numbers of women physicians—and growing numbers of women nurses. By 1898, the country had 400 schools of professional nursing, and there were nearly 10,000 registered nurses in American hospitals, clinics and similar institutions. And, some headway had been made in certain other areas.

A number of states liberalized some of the worst among their laws aimed at the repression of women. Some religious groups were ordaining women as ministers—thereby conceding that the daughters of Eve could also preach the word of God. Some . . .

Some, some, some . . .

. . . but all too few.

And, usually, whenever it seemed that women had won some modicum of freedom, there was a male supremacist joker hidden in the deck. Certainly, by the turn of the century, little if any real progress had been made toward that ultimate goal: Women's Suffrage. American women were still prevented from voting in national elections—notwithstanding all the grandiose constitutional provisions that pretended to guarantee *all* American citizens the right to vote. In short, the American woman—like the Negro disenfranchised by literacy tests and poll-taxes in the South—was still not a citizen of her own country.

Then, for the most part under the law, husbands remained the masters of their wives. The rights of married women continued to be gravely circumscribed by legal concepts sprung from the woman-degrading doctrines of the Old Testament and Pauline Christianity.

And, when all was said and done, in every sphere and at every level, women remained the inferiors, the weaker sex, the one-half of the population that was repressed and exploited by the other half—solely on the basis of sex. The power structure was still entirely and exclusively male. Society was still ruled by the penis-proud male for the greater glory of his masculine superiority. But the Male Establishment had its own strategic reasons for making it seem as though man-ruled society was being more lenient and kindly disposed toward women.

The reasons were manifold—and had nothing whatsoever to do with any sense of justice and fairness. Quite to the contrary, the Male Establishment was up to more of its illusion-creating prestidigitations out of entirely selfish, and coldly premeditated, motives.

The principal consideration was that women had become very valuable economic assets. It was as Karl Marx had so accurately said: "The bourgeois sees in woman a mere instrument of production."

Women were instruments of very highly profitable production, indeed, and not only on farms in rural areas or in the New England textile mills. The increasingly complex industrial and commercial structures of America needed growing numbers of women to perform an ever-expanding number and variety of tasks.

As illustrations, women had been found to be efficient and reliable salesclerks, telephone operators, "typewriters"—as typists were originally called. They were easily trained and highly skillful workers in light industries—and it seemed that new jobs were opening up for them constantly.

Men had learned there were innumerable advantages to employing women. First and foremost, they could be prevailed upon to work for much lower wages than men. Then, centuries of subjugation and subservience had conditioned women to be meek, docile, to accept and obey orders without question or complaint. They would work long hours of overtime without additional compensation over and above fixed minimal weekly or monthly wages. They did not mutter or whisper among themselves about striking or joining labor unions. They did not show up for work drunk, or get drunk on the job or Sundays and thereby lower their work-efficiency and output. They were, in sum, the ideal "instruments" to be exploited for profit.

It was for such reasons as these that men made it appear as though they were giving ground. But the philosophy behind this can be boiled down to its essence.

"Give them an inch here and an inch there—to keep them from taking a mile anywhere, and to make sure we get far more from them than we allow them to have."

Yet again, the old male strategy of diversion and distraction—but now with a particular vengeance as bourgeois cupidity and profit-hunger were added elements. The dissembling of women would prevent—or at very

least indefinitely delay—the day when woman's suffrage became a reality. That, of course, was an eventuality that the male power structure wished—and needed—to avoid much more than ever before.

The vote for women most certainly would mean drastic reforms in such areas as child labor and the laws—or, rather, lack of them—governing working hours and conditions for all laborers. The men who ruled were very much aware that the women leaders of the female rights groups sincerely desired to make the United States a better, more wholesome place in which to live for *all* citizens. Their programs included demands for more and better schools, hospitals, social services of all kinds. These would not only cost money that could come from no other sources than taxes, they would also help to alleviate poverty and suffering. The Male Autocracy recognized that any diminution of poverty and suffering on a widespread scale would quickly dry up the nation's vast reservoirs of cheap labor—male and female. People who were not faced with the possibility of hunger did not accept the first job and whatever wage offered them.

Thus, the men who were in the positions to manipulate public opinion and the nation's political and social structures were using the old, familiar sop-strategy, but with profitable strings attached to each and every sop that was handed to women. Men allowed women an occasional inch of what was ostensibly progress, even while they took for themselves infinitely more than they gave. Or, at least, so they thought. They failed to grasp that women were intelligent, thinking creatures who painstakingly consolidated each small gain, and then went on, working tirelessly in their efforts to gain another. In the first decade of the twentieth century, women could point to several important achievements. As Martha Carey Thomas, president of Bryn Mawr College said in 1908:

> Now women have won the right to higher education and economic independence. The right to become citizens is the next and inevitable consequence of education and work outside the home. We have gone so far; we must go farther. We cannot go back.

The story of the feminist and suffragette struggle has been told in great detail elsewhere. It does not require repetition here. It is necessary only to note that diehard male opposition and obstructionism continued. Every step that women took was difficult, painful—a herculean labor against the staggering odds of the male strategies employed, and the powers of the Male Establishment deployed, against them.

Suffrage—the right of women to vote, be citizens—was the ultimate goal. Betty Friedan—one of those who has written brilliantly about the women's liberation movement—states in her famous book, *The Feminine Mystique*, that during the last fifty years of the suffragette struggle, women:

> Conducted 56 campaigns of referenda to male voters; 277 campaigns to get state party conventions to include woman's suffrage planks; 30 campaigns to get presidential party conventions to adopt woman's suffrage planks, and 19 campaigns with 19 successive Congresses.

The outbreak of World War I in Europe in 1914 did not at first have much effect—one way or another—on the women's rights movement. Europe—and its wars—seemed very far away, and the United States was apparently determined to remain neutral and isolate itself from whatever unpleasantnesses might wrack the Old World.

But then, gradually, the war in Europe became an im-

portant economic factor in the United States. Britain and the countries on the Continent needed ever greater amounts of raw materials, foodstuffs, manufactured items. Almost as important was the fact that countries that were not actively engaged in the fighting could no longer obtain the materials and goods they had formerly bought from the industrialized belligerents.

For those who fought and lacked—and those who lacked because others were fighting—there was only one major source of supply left in the world: the United States. Orders poured in for everything from ammunition to zinc, from wheat to make bread, to gold braid to make epaulets.

European wars, the American power structure and business community discovered to their jubilation, were good business. If the skyrocketing demands for all sorts of goods and materials were to be met, expansion of production capacity in all areas was imperative. But, without human labor, there could be no production. There weren't quite enough men to go around for all the jobs that were opening up; therefore, the gates had to be opened somewhat wider for women.

The men who made American decisions and rules had no time to pause and reflect over possible future repercussions. They were dazzled—blinded—by the prospects of immense profits. The European War had turned their own strategy of diversion and distraction against them. Intent on making money, they grew careless, created more openings for women, gave them more inches than they would have otherwise and took no particular pains to get back more than they'd given. Profits—dollars and cents—loomed rich and irresistible. Profits had to be raked in, everything else could wait until later.

This pattern was greatly intensified when the United States itself went to war in 1917. Now the demands on

American production were multiplied—even while millions of men were taken from the nation's labor force by the demands of the military services. America's women were needed by the American male-dominated power structure as they had never been needed before—perhaps to greater extent and degree than women had ever been needed by the ruling classes of any patriarchate in all history.

According to the male view, women had to be mollified, given a sense of importance—in a word, bribed. Thus, perhaps, they could be made to work hard in the home and out of it, give their full support to the insanity of the war, cheer their men as they marched off to the carnage in Europe—all in all, insure that the profits of the male elite would continue to pour in, mount.

Very well. But what bribe is big enough?

The vote—woman's suffrage?

My God—not *that!*

Try something less . . .

Ah, yes. Of course. Temperance.

Now, there was something that could be used to great advantage. And without much real harm being done to anyone who counted. The liquor interests would merely be made to look like sacrificial lambs. Those liquor producers who had not already done so at least partially could readily switch to the production of non-beverage industrial alcohols so desperately required for wartime industry.

On December 18, 1917, the Eighteenth—or "Prohibition"—Amendment to the United States Constitution was passed by Congress, referred to the individual States for ratification. This, the nation's rulers and manipulators agreed, should satisfy not only the temperance forces *per se* (in which there were at least as many women as men), but also *all* women, and particularly the

militant feminists. These last would be so jubilant and exultant over the temperance victory that they'd forget all about pushing for the vote.

Besides, the Male Establishment chortled, there was a surefire boobytrap in the Eighteenth Amendment. Congress had provided that the amendment must be ratified within six years in order to become effective. The unanimous opinion was that this could never be done—the States simply couldn't move that fast.

But, to the shock and amazement of even the staunchest drys, ratification was accomplished in *one year and twenty-nine days!* And, instead of resting on what the male elite thought they should consider their laurels, America's feminists took new heart, gathered greater force and energy than ever before, and mounted the last great battle for Woman's Suffrage.

In 1908, Martha Carey Thomas of Bryn Mawr had said of the feminist movement: "We cannot go back." Now, in a somewhat different sense, the same was true for the Male Establishment. It could not "go back." It had acknowledged the existence—the power—of women by permitting passage of the Eighteenth Amendment in Congress. It could not retrace its steps, roll back what was already done and fact. It could only go forward—giving women more, giving them what they had wanted in the first place. The right to vote. The right guaranteed all United States citizens, but still denied to one half the entire population by virtue of sexual discrimination alone.

On June 4, 1919, Congress approved and referred to the States for ratification the Nineteenth Amendment to the U.S. Constitution—an amendment which read, simply:

1. The right of citizens of the United States to vote

shall not be denied or abridged by the United States or by any State on account of sex.

2. Congress shall have power to enforce this Article by appropriate legislation.

There it was, all stated in two short, clear sentences.

However, this time the lawmakers were certain the Nineteenth Amendment would never, never be ratified. Male voters, they reasoned, would never permit women to get the vote, to obtain the power of determining the laws governing and regulating society, its fundamental customs, mores and its institutions.

Again, amazement and shock. The Nineteenth Amendment was ratified and became part of the Supreme Law of the United States on August 26, 1920. Many reasons and theories have been advanced to explain why and how this came about. The starry-eyed like to believe that men—as represented by male voters—had finally seen the light, realized the patent absurdity and injustice of denying the vote to women. Others feel that it was the tireless perseverance of the feminists that had succeeded in wearing male opposition down, until men simply grew weary and decided to buy peace, even at the price of giving women citizenship rights equal to their own. Yet others . . .

But all such theories founder when examined against the consistent background of past history and in the light of all that ensued after women had won their right to vote. The bitter truth is that nothing had really changed. The Nineteenth Amendment was merely another male expedient, an accommodation, a bribe—another inch given with the full assurance that much more could be taken in return.

The United States remained a male-supremacist patriarchy in which women—even with their long-coveted

right to vote now won—were still inferior creatures. The male elite was secure in the knowledge that it would be able to manipulate the votes of women to its own advantage, that women could be bilked and bamboozled into doing no more with their votes than men had done in the past with theirs.

Ancient indeed was the male strategy that emerged in the aftermath. Ancient, Machiavellian, and effective. First of all, women were to be allowed a semblance of freedom—some of the gaudier outer-trappings of equality, but none of the real and operative basics. They could be mesmerized into believing that they had won a true victory, but they would stay as they had been, subjugated and dependent. In fact, the Male Establishment realized gleefully, with proper handling, the new pseudo-equality of women could be turned against women, used to make them even more subject and servile.

The technique would consist of doing yet again precisely what the First Woman's Rights Convention held in 1848 at Seneca Falls had accused men of having done since time immemorial:

> (Man) has endeavored in every way that he could to destroy (woman's) confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

An initial step was to show everyone—women included—that feminists were rather ridiculous, grotesque creatures, and that women did not have the intelligence and reasoning ability to use their vote wisely. The first part of this was very easily accomplished—and the Nineteenth Amendment had hardly become law before the male-dominated press and the male manipulators of public opinion had created the image of the feminist as a strident, hatchet-faced, "unfeminine" man-and-home-

and-family destroyer. In countless minds, the feminists were equated with the axe-swinging women of the "Women's Crusade" for temperance in the 1870's (or with the figure of Carrie Nation, who briefly revived bottle-and-barrel smashing in saloons in 1899). The image would long remain. It lingers in the group unconscious even to this day.

Prohibition seemed tailor-made—sent by a Masculine God—as an object lesson to discredit women, their judgment, and the reliability of their views, attitudes and opinions. It was clear from the very start that Prohibition would be a total failure. The open and widespread flouting of the law began the moment the law went into effect. Prohibition was first a farcical joke, then a bad joke, finally a national disgrace.

No matter that the temperance movement had originally been entirely male, with women excluded from it, or that men had crafted the unenforceable laws which they led the women who supported the cause into believing would achieve reform. Never mind that it was men who refused to make any effort at enforcement, or to change the law so it would be a practical instrument—or even that it was almost exclusively men who profited from bootlegging and graft.

No, all that was ignored, disregarded, hidden.

The public was fed a steady diet of propaganda that the blame for the travesty of Prohibition lay entirely with women—with hatchet-faced and hatchet-wielding female fanatics who had turned America into a nation of lawbreakers. Much of the propaganda was to stick—and even today, there are those who believe that Prohibition was brought about entirely by women, Carrie Nations all, whose misguided zeal sought to deprive an entire population of its right to sip a relaxing glass of beer. By the same token, the evils of crime and corruption spawned by the malfeasance, misfeasance and nonfeas-

ance of the men charged with making and enforcing our laws are largely overlooked or shrugged off and forgiven. The argument is that if women hadn't interfered in things they knew nothing about and stayed out of the entire temperance movement, Prohibition would not—and could not—have happened.

Guilt by association extended blame and fault for Prohibition and all its attendant evils—and most of the trials and tribulations the nation underwent in the next few decades—to feminists and all militant women. Their meddling, their attempts to upset the natural and normal balance and arrangements in society were said—and are still said—to have been at best strong contributing factors, at worst the very root causes.

The first test of how far the Male Establishment has succeeded in discrediting "women reformers," the value of women's votes, and women themselves as thinking creatures came in 1924. It was then that Congress passed, and submitted to the states for ratification, the proposed Twentieth Amendment to the Constitution. This was the desperately needed "Child Labor Amendment." It would have given Congress "power to limit, regulate and prohibit the labor of persons under 18 years of age."

This Amendment was designed to halt the hideous practices of industrialists and others who employed children of 12, 13—and, in some cases, even younger—in occupations fitted only for adults. These exploited children—of whom there were countless hundreds of thousands in the United States even in the 1920's—worked 50, 60, 70 and more hours per week under ghastly conditions and for starvation wages. Needless to say, they received little if any education, no medical care, and their life-expectancy was greatly reduced.

Feminists had always fought for laws to prevent the ruthless exploitation of children on farms and mills and in factories. Campaigns to obtain legislation prohibiting

child labor had been one of the major rallying points for feminists for a century.

Feminists had sought drastic reforms in this area time and time again. But men, responding to the manipulations of the profit-hungry elite of the Male Establishment had defeated all their attempts. Hence, the leaders of the feminist movement had sworn to make a Constitutional Amendment giving Congress the power to prohibit or regulate child-labor the first order of business once women had the vote. They had some support among the more enlightened and humanitarian members of the male electorate. They were certain that women would unanimously support such an amendment. The female vote added to that of the sympathetic males would surely carry the day.

So thought the feminists.

However, in the four years between 1920, when women "got the vote," and 1924, when the Child Labor Amendment was referred to the States, the Male Establishment had managed to undermine the public's confidence in women—and women's confidence in themselves. Women were back to their largely dependent and abject start-line, thrust back to that point by the concerted efforts of a patriarchal, male-dominated and manipulated society.

Thirty-six States had to ratify the Amendment before it would become the law of the land.

FOURTEEN YEARS LATER—IN 1938—ONLY 28 STATES HAD RATIFIED THE CHILD-LABOR AMENDMENT.

The amendment was never fully ratified, never incorporated into the U.S. Constitution.

It remained for the second Roosevelt Administration to pass the Fair Labor Standards Act, one section of which prohibited the labor of children under 16 in industries whose products entered interstate commerce.

Enfranchised women had been given their first test—and they failed it. They failed it because men had outmaneuvered them yet another time, making a hollow mockery of their 1920 triumph, all but nullifying the power of the "female vote."

Women were left to make what they could out of the peripheral advantages they had gained—but even these were things that men could give or take from them at will.

CHAPTER 11

Mirages

A generation ago, in the mid-1930's, a world not yet emerged from the blight of global depression was already lurching closer to the long and terrible night of global war.

It was hardly the brightest and happiest of eras. Yet, to many historians of the American women's rights movement, those were the halcyon days—a sort of Golden Age of Emancipation, of the Ungirdled Female Finally Come Into Her Liberated Own.

As even that clear-eyed and clear-headed militant, Betty Friedan, has written:

> In the 1930's and 40's . . . no one was much concerned with rights for women: they had all been won.

Or so it might have seemed—at first glance.

American women had won the right to vote in 1920, and the popular belief held that they were exercising their right with great and continuing enthusiasm. Certainly—as "everyone" said—there was ample evidence of this to be seen "everywhere."

Just look!

Wherever one turned, women appeared to be in the forefront, forging ahead, climbing the ladder, holding the spotlight, reaching for the stars—choose your own cliche/metaphor/buzz-words.

There were women writers and editors.

There were growing numbers of women doctors and attorneys.

And women department store buyers.

And . . .

But just look at THESE examples, cried the purblind and mesmerized. Gaze in wonder at them and see what women have accomplished!

Mrs. Miriam "Ma" Ferguson was twice elected Governor of that swashbucklingly masculine State, Texas.

Crop-haired, slacks-clad ("A homosexual, dear? No, I don't think so. After all, she's married") Amelia Earhart was handily smashing one international aviation record after another, racking up more aviation "firsts" than most male flyers.

Margaret Mead's expeditions to Bali and New Guinea and her widely-publicized studies of life and love among the aborigines were being hailed as conclusive proof that whatever male scientists could do, female anthropologists could do at least as well.

Frances Perkins was the Secretary of Labor, the nation's F*I*R*S*T Cabinet Officer. Even the normally blasé press was awed, and with giddy reverence, it consistently referred to her as "Madame" (rather than just plain "Mrs.") Perkins.

The ubiquitous figure and indefatigable public activity of Eleanor Roosevelt seemed the ultimate demonstration that the Glorious Day of Women's Total Emancipation had indeed arrived.

It was all terribly exciting and inspiring.

It was also all terribly misleading—false and fraudulent.

"Everyone" had been dazzled—mayhap better to say mesmerized or brainwashed—into seeing mirages; no one was able to see the melancholy truths. That is, "everyone" except—and no one but—the men who were responsible for the dazzling, the mesmerizing and the brainwashing—the same penis-proud male supremacists who had always run the show. They had managed to contain the Menace of Feminism, cut it down to laughably manageable size.

America's supposedly enfranchised women were allowed to vote SOLELY on lists of candidates and on issues that had been put forward by men. Women could only signify that they did—or did not—support the choices made by this or that group of male king-makers or policy-makers. It followed that if women voted against one slate that had been selected by male political bosses, they were favoring the slate selected by another male political organization.

Men continued to control all the nation's political machinery and all its political machines. These latter, the political *machines*, were decisive factors in American elections between World Wars—and, to gradually lessening degree, for some time after. They were, of course, entirely male apparati headed by such sterling characters as Frank Hague, "Big Bill" Thompson, "Boss" Pendergast and others of their ilk whose cynical contempt for the woman voter was patent in their every move and campaign. Men were the unquestioned bosses of and the major political parties right down to the precinct level. Women's freedom of choice in elections, in the shaping of the political patterns and destinies of American society was, to all intents and purposes, a meaningless farce.

What of the era's vaunted heroines? Did they not demonstrate that women were finally the equals of men?

Unfortunately, they did not. Their behind-the-scenes stories were sometimes pathetic, sometimes ironic, sometimes squalid. Whatever they were, they were never the same as the concocted versions fed out to a gullible public (and still believed by the artless).

Consider the examples that have been cited.

Miriam "Ma" Ferguson's husband, James Edward Ferguson, served for two years as Governor of Texas, and was then impeached and removed from office. He could not be a candidate again. Hence, the male Texas kingmakers devised a clever stratagem. Ferguson's wife, Miriam—"Ma" to the gallused electorate—was nominated in his place. The machine male voters, aided by a misguided majority of female voters, made her Governor—for two terms, during which "Ma" Ferguson was nothing more than a ventriloquist's dummy for her corrupt husband and his crooked male cronies.

Amelia Earhart's courage was great, and her abilities as an "aviatrix" were unique. But she, too, was a puppet. She was manipulated by her husband, who exploited her and her achievements, profiting handsomely from it all even after her mysterious disappearance and presumed death somewhere in the Pacific.

While one cannot fairly detract from Margaret Mead's record as an anthropologist, it remains an acidly ironic fact that her works—most of which, in reality, showed that what are generally thought of as inherent "male" or "female" characteristics, were, in fact, culturally determined—were used by votaries of the masculine mystique, who cited her as a "scientific authority" proving the ancient doctrine of "natural" male supremacy/female inferiority.

It is true that Frances Perkins did have her title as Secretary of Labor and her Press-endowed honorific title of

"Madame." However, notwithstanding her intellectual brilliance, executive talent and great all-round ability, she was not allowed much else. The nation's first woman Cabinet Secretary was tightly boxed in by President Franklin D. Roosevelt's all male chorus of brain-trusters. And, in any event, FDR himself made all important decisions and laid down almost all labor policy during his Administrations. That he did is entirely fair and just—after all, he was the President and issues concerning labor were of vital importance during his terms in office. But it does rather dim the luster of the supposedly powerful position held by a woman. Frances Perkins was not permitted to be much more than just another female figurehead.

Any objective examination and evaluation of Eleanor Roosevelt's work and contributions—fine and humanitarian though they were—will show that everything she did while her husband was alive served to aid *him* and his man-ruled Administrations. She, too, was a woman used. She spoke and acted for the Male Establishment. It might even be said that Eleanor Roosevelt was a leading female representative and apologist for the Male Establishment and, in her own way, helped to perpetuate the myth of male superiority, of man's "natural" right to rule and govern.

When any sort of objective, factual balance is struck, it becomes glaringly (and painfully) evident that women had fallen far, far short of achieving any sort of equality with men when they won the right to vote. All power remained concentrated in the hands of men.

It must be remembered that then—as always—slightly more than half the population, the enfranchised citizenry, of the United States consisted of women. With that in mind, this is the test:

Did that slightly-more-than half of the population

hold fifty percent—or 25 percent or 5 percent or even 1 percent—of the nation's public offices at *any* governmental level?

Were half—or even one-fifth, one-fiftieth or one five-hundredth—of the decision and policy makers in American commerce and industry women?

The answers to these questions are emphatically negative. The Male Establishment continued to practice its rigid policies of discrimination and exclusion against women. Save for an occasional lapse that might well have been a premeditated token pacifier, men kept women out of public office. And, it was still much easier for the proverbial camel to pass through the eye of a needle than for a woman to sit on the Board of Directors of General Motors, Bethlehem Steel or the Chase National Bank.

Yes, there were "new and greater opportunities" for women—in jobs or fields that men did not want, or in which women could and would work as well as men, but more cheaply. The male chauvinist had no objections to employing women, provided women were in positions where they produced more profits than men would (or could); provided that those positions were very much subordinate; provided that, by holding them, women could not in any way pose any threat to men, to the superiority of the male and the masculine mystique.

The male power structure and its kept press magnified the importance of the rare lower-management post or even rarer political victory achieved by a woman.

"Harriet Smith, at 34 the first woman ever to be made third assistant deputy mail-room routing supervisor in the giant firm of This, That and Another, Inc., said today . . ."

"The main graduation address was given by Mrs. John Jones, our city's very first woman member of the Town Council . . ."

Neat. In keeping with the ages-old male technique of dissimulation. And women fell for the hoary gambits. But then, who can blame them? They were no more gullible than men who fell for such Establishment canards as that they had fought a war to end all wars, or that Prosperity was just around the corner, or that ANY American boy could be President.

Why should there be any surprise that women were deceived into believing they had at last found their place in the sun, that they had truly entered into the mainstream of American life? What *is* surprising is that more than a few present-day advocates of women's liberation still believe that women had done so in those golden days between the wars. Many gaze back on the period with great nostalgia as a high plateau of achievement—and, what is worse, seem to think that the war years were an even higher peak-point. Apparently (and astonishingly) even Betty Friedan believes this. It is implicit in her contention that women retrogressed and retreated from important objectives they had won in the years following V-J Day—as *vide* this passage from *The Feminine Mystique*:

> What happened to women is part of what happened to all of us in the years after the war (World War II). We found excuses for not facing the problems we once had the courage to face . . . the whole nation stopped growing up. All of us went back to the warm brightness of home . . .

One cannot argue against the overall proposition stated here—as it applies to all, to the nation as a whole. However, for it to be applicable to women, it is necessary to presuppose that women had made genuine, tangible gains of considerable proportion after 1920. It is, of course, part of the Male Establishment's brainwashing process to

claim that they had. The argument has been advanced by vast numbers of male historians and observers—for reasons that should be obvious to all. Typical of the propagandists is Frederick Lewis Allen, the *Atlantic Monthly* editor who won fame and fortune by his nostalgic evocations of the decades following the First World War.

In his super-best-seller, *Only Yesterday*, Allen devotes an entire chapter entitled "Revolution in Manners and Morals" to a superior male's snidely condescending account of what he, with characteristic sexist insolence, terms "the growing independence of the American woman." Here are some excerpts that illustrate what Allen considers "proof" of the great forward strides made by women in the 1920s:

> (Women) went into tea-room management . . .
> By the end of the decade, college girls were standing in line for openings in the misses' sportswear department and even selling behind the counter in the hope that some day fortune might smile upon them and make them buyers or stylists.
> Supposedly 'nice' girls were smoking cigarettes—openly and defiantly, if often rather awkwardly and self-consciously.

Even if one discounts Frederick Lewis Allen's wry style, the galling tone of superior-male condescension still remains. Allen, like all his male colleagues, at bottom realizes that women had really made no great progress—but seeks to prove that any and all failures were by default of women themselves, as demonstrated by these excerpts:

> (The American woman) won the suffrage in 1920. She seemed, it is true, very little interested in it once she had it . . . feminine candidates for office were

few . . . Few young women could arouse themselves to even a passing interest in politics . . .

Allen cannot even refrain from loosing the male supremacist's traditional weapon of overkill—the charge that, when all was said and done, women were each of them an Eve, a Gateway to the Devil. Girls of the period, he gasps, talked about sex . . .

. . . in fact, (they) hardly talked about anything else.

Freely (but accurately) translated, this is a reiteration of the ancient theme that women, light of head and frail of morals, were ever preoccupied with sex, sin and the pleasure-potential of their private parts.

So much for what men and male chroniclers of American history considered the "progress" of women. Obviously, when a ruling group holds such a view of the status achieved by a group completely subject to it, the view is really of what the rulers have *permitted* their subjects. And, from 1920 to 1940, the men who ruled gave no ground that was not to their advantage and profit. The high plateau of women's struggle for independence and equality was a mirage, a flimsy tissue-paper mountain of illusion blown up atop an anthill of reality.

A work that every woman should read is Evelyn Reed's *The Problems of Women's Liberation* (Merit Publishers, New York, 1969). Evelyn Reed is not dazzled by mirages or mesmerized by romanticized nostalgia. She recognizes that women were being exploited and degraded even in the 1920's as a result of what she convincingly describes as a:

. . . sickness . . . the product of a diseased social or-

ganism, in which the rights, welfare and opportunities are subjected to the dictates of the profiteers.

That disease was most certainly endemic in America during the 1920-1940 period, and women were most certainly among those who suffered. In order that they could be more readily exploited for profit, they were brainwashed into believing they were breaking new trails, conquering new worlds when . . . ". . . college girls (stood) in line for openings in the misses' sportswear department . . ."

Tokenism has always been a most effective tool of rulers who wished to hypnotize the ruled.

Every "first Councilwoman" meant that hundreds of thousands of women's political opinions could be totally ignored, and their votes negated or stolen by the Male Establishment.

Every woman appointed to some mini-minor executive position meant that hundreds of thousands of women would be mesmerized into thinking they had marvellous opportunities when they worked 48 hours each week for $16 or $18 salaries.

Thus, in sum, the 1920's and 1930's.

As for the "peaks" allegedly reached by women during World War II, one cannot find more trenchant commentary than that provided by Evelyn Reed in her *Problems of Women's Liberation*:

> During a capitalist war, women can be taken out of their homes by the millions and put to work in the factories.

And so they were—whether or not one agrees that the second world conflict was a "capitalist" war. What is more, as Evelyn Reed adds:

But when (women) are no longer needed as producers, they are sent back home to become primarily consumers.

Ecco—we have it. This is precisely what happened to American women during and immediately after World War II. Following the debacle at Pearl Harbor (an all-time classic of blundering male leadership), women were desperately needed as producers in the "war-effort." Their hands and heads and skills were required by a Male Establishment now willing to make a great show of granting women concessions. Just the same, even in their wartime heyday as shipbuilders, aircraft assemblers, machine-tool operators, and whatever else, women were never for one moment permitted to forget their inferior status as women. This was accomplished in diverse and often devious ways.

The most direct methods—which prevailed in most areas of employment—involved discriminatory pay and promotion practices. Women received lower wages than men, even when both performed identical tasks under identical conditions and their output was identically the same in quantity and quality. Vacancies in supervisory or managerial positions were filled by men, seldom if ever by women, save where the work was being done by an exclusively female labor-force.

At the other end of the stratagem-spectrum was that familiar technique of patronizing condescension that men try to dignify as "gallantry" or "respect for women." It is exemplified by wartime Tin Pan Alley songs of the "Rosie The Riveter" genre. Ostensibly, these were tributes to women who worked in the war industries. But any close study of the lyrics shows they were sexist, heavy-handed reminders that a woman worker was still a woman first, a worker only second. She was a dependent

creature temporarily "helping" men, serving as a stopgap substitute for men while they were away on the far more important and difficult task of waging war and slaughtering enemies.

This was characteristic of all forms of praise given women during the war—in songs, motion pictures, books, stories and articles, speeches and official declarations. The fundamental inferiority of woman was somehow always emphasized. She was allowed no individual identity as woman. Instead, she was invariably depicted as a creature whose work had to be considered adequate under the emergency conditions that prevailed. Men, of course, could have done that work better—but since there weren't enough men to do it, everyone should applaud the brave efforts of their substitutes. When all else failed, the inferiority of women was made clear by the same sort of backhanded insult so dear to the heart of the racial and religious bigot.

The racist and religious bigot says:

"George? Oh, he's a good nigger."
"Considering that he's a kike, Sam isn't a bad guy."
"For a mackerel-snapping mick, Tim is okay."

The wartime sexists and sexual bigots said, in effect, that Rosie was a good female. Considering that she was a woman, she wasn't a bad riveter. For a woman, she was an okay worker.

But, naturally, men were better and better riveters and far superior workers—which all could again see when they'd saved God, country, home and democracy and returned to their jobs. Then, needless to say, Rosie would have to return to the tasks she could do best—cooking and sewing and spreading her legs for her masters.

CHAPTER 12

The Road Back—From Nowhere to Nowhere

Men had a problem.

The United States was engaged in fighting World War II for some three-and-a-half years. This was long enough for women to savor the partial (and not infrequently illusory) freedoms they had been granted by their male masters out of sheer, warborne necessity.

Would women be willing to slink back to their kennel-level existences when the war was over, the need for their productive services had ended and the boys came marching home with their penises proudly erect?

THAT was THE question.

As long as the question remained without the desired answer, men and the Male Establishment would feel a chill undercurrent of fear. Perhaps women might not prove to be quite as docile and submissive as they had in the past. The prospect loomed as a very great threat to phallic pride. Even greater was the threat it represented to the male manufacturers, merchants, and merchandisers whose continuing profits depended on the successful reconversion of women from wartime producers to peacetime consumers.

But a Male Establishment that had worked the produc-

tion and propaganda miracles that built tanks and airplanes by the ten thousands and sold War Bonds by the ten billions had an ample remaining supply of rabbits in its hat.

A solution was needed—and a solution was found.

Many astute observers and fine writers—Betty Friedan and Evelyn Reed high on the list—have recounted the postwar hardsell strategies evolved and employed to put women back in their traditional no-place place. In essence, these called for an all-out, full-blast Madison Avenue resuscitation of the time-honored Teutonic *Kinder-Küche-Kirche prinzip.*

It was adopted as Kantian-style categorical imperative that Woman must revert to the Madonna Image. She must leave the shipyards, aircraft and cannon factories, give up her riveting and tank-assembling and machine-tool operating, and return to that "sole ordained vocation" of Woman which Oswald Spengler had defined in his inimitable infinitive as being: "To experience Man and his Sons."

Not surprisingly, Woman would also have some ancillary duties and tasks tacked on for good measure.

It had been determined that the Great American Dream of Peace, Prosperity and Perpetually Expanding Production could only be realized through Woman. Or, more specifically, it could be made to materialize into profitable reality only out of the further subjugation and degradation of women. Any gains made by women had to be cancelled out forthwith. Their status-boundaries had to be rolled back—just about as far back as they had ever been in American history.

It was resolved that . . .

> . . . American women must be made to acknowledge they were, indeed, biological tragedies, doomed by their very natures (and by Nature itself)

to be inferior, dependent, depersonalized human larvae.

. . . American women must be made to revel in their subjugation and to worship slavishly (and gratefully) at the feet of their male masters.

(Did not the Bible tell us so?)

. . . Thus, they would learn to have unflinching, fanatical Faith in the consecrated sanctity of:

The Cape Cod cottage, Ranch-style House With Breezeway, Split-Level Home and

The perennially freshened womb and, above all, of

High markup, Instantly Obsolete, red-white-and-blue Made-in-U.S.A. goods, products, gadgets and junk.

Such was the basic blueprint for the reconversion of American women from wartime to peacetime use.

Unfortunately, mused the Male Establishment's draughtsmen, women were somewhat more sophisticated than their predecessor of past generations and centuries. They could not be successfully brainwashed and spirit-drained by reiteration of the threadbare original-sin-of-Eve dogma—at least not in its old form.

Why, it was even doubtful if women would be intimidated by the dire maledictions inherent in the doctrine of women's moral frailty enunciated by the Faust legend . . .

. . . But wait!

. . . Hold on, there!

There was some mileage left in that old Faust legend. It was, in itself, an instruction manual and guide. Look, boys, let's give it a new twist, streamline it, add some up-to-date gloss and run it up on the flagpole to see who salutes.

Now, listen. Hadn't Marguerite cheerfully bartered

her all—and then some—for a fistful of Mephistophelian baubles?

And weren't all women alike?

Of course.

Modern women could be bought into total submission with the timeless Mephisto-Faust technique. Build 'em up with cheap flattery—and close the deal with cheap, but glittering, objects . . .

. . . objects for which they or their men would pay inflated cash prices to boot!

In other words, make women feel big, important, wanted in their Madonna-Image roles. At the same time . . .

. . . make them develop an insatiable appetite for *things* . . .
. . . and thereby create a conditioned dependence on those things as well as on men . . .
. . . and since the things would be provided for women largely through the efforts of men . . .
. . . the dependence of women on men and women's sense of inferiority to men would both be greatly magnified and intensified as an inevitable consequence.

Perfect—or almost.

Still lacking: a convincing rationale with appropriately metaphysical overtones—a theology of attribution and justification.

(There can be no genuine evangelical zeal and no True Faith without dogma, credo, sense of higher purpose emanating from Higher Power, inspiration and—marvellous word!—afflatus.)

ENTER: (couch-borne and divalent as Mephistophelian Corrupter and Redeeming Godhead): The Freudian Theory, the *nouvelle blague* of glorification of the phallus and degradation of the cunnus.

There is Instant Transfiguration.

The Faustian Marguerite assumes the form of the Freudian Neurotic. Ten hundred thousand Boards of Directors cheer themselves hoarse and vote themselves stock-bonuses.

The blueprinted machinery is assembled; the plans of men are implemented. The mass-production of the reconverted postwar Consumerwoman begins. The melancholy drama that Betty Friedan has so brilliantly described, the depersonalization process that created what she calls "The Feminine Mystique," now proceeds apace.

That story has been told by Betty Friedan with such penetration, clarity, and force in her book that it should —it must—be read in full and in the original. Here, it is enough to cite a few of the comments Evelyn Reed made in her review of Betty Friedan's *The Feminine Mystique*, which she rightly calls "an outstanding sociological study":

> A high-powered propaganda machine was put into motion to exalt housewifery and stifle women's desires for something more than a husband, home and children . . . this campaign has penetrated every avenue of mass indoctrination. The key word in this technique of thought control—as effective as a blackjack on the skull in a dark alley—is the word 'feminine.'
>
> In place of the intelligent, creative, public-spirited woman came the new image of the 'feminine' woman—the empty-headed housewife contented with the 'cozy' walls of a pretty home . . . What

began as a trek back to the old corral became a stampede during the prosperity of the 1950's.

Thus dawned the Age of Consumerwoman, the American female once again disenfranchised, brought back to her starting-line point of sexual inferiority, her confidence in her own powers once more destroyed, her self-respect reduced to nil so that she would be willing to lead a dependent and abject life.

The nation's women were yet again relegated to home and to housework—and to serving as hothouse repositories for (hopefully fertile) male sperm.

One nation (not formally and officially under God until 1954), indivisible, with liberty and justice for all, was indivisibly sexist, with liberty and justice for those who worshipped the Phallus as God, and whose God was not only phallic but male supremacist.

The poisonous trend was established, and its pernicious ingredients spread and trickled down to the grassroots with great speed. Evelyn Reed has written:

> Betty Friedan's findings have a wider relevance than the well-to-do housewives she has investigated. These set the pattern of behavior and aspiration for working-class housewives, who mistakenly believe that because middle-class women have all the advantages, they also have all the answers. In this way distorted ideas and values seep down to infect masses of women, including some working women who wonder whether they might not lead a better life as a full-time housewife.

Anyone who has ever studied Geometry is familiar with the words of Archimedes:

Give me a lever long enough, and a fulcrum strong enough, and single-handed, I will move the world.

The Male Establishment's self-appointed task was considerably less in scope than that which was posed by Archimedes. It did not want to move the whole world. It desired only to nudge the female half of the American population back into the female-repressing murk of the Faustian Age.

The lever—amply long for the purpose—was the Feminine Mystique that had been neatly packaged for presentation at the end of World War II. The fulcrum—more than adequate in strength—was the physiologico-sexual inferiority of men, the anxieties, fear of women and need to over-compensate that it created in them.

Unlike Archimedes, the male chauvinists did not offer to do their job single-handed. It wasn't necessary. All the communications media, every advertiser and merchandiser—every male in the country—strained every bit of resource and energy to the task. The concept—dressed up and made to glitter brighter than gold—was dinned and hammered and blasted into the minds of women. As Dr. Sofie Lazarsfeld says . . .

. . . The male persists in his tendency to make the woman inferior to himself. . . .

. . . And there is nothing more persistent than a Male Establishment worried about both its penis-pride and profits and intent on the task of maintaining both at optimum levels.

Perhaps one of the more pitiful aspects of the whole artificially induced phenomenon was that the Average-man was sold the same shoddy bill of goods and conditioned to believe he would achieve heavenly bliss

with depersonalized wife and unpaid-for house, kiddies, gadgets. Thus he, too, became an avid apostle of the New Disenfranchisement of American women, adding his considerable weight to that already being applied on the lever of the Feminine Mystique.

Again, Dr. Lazarsfeld:

> . . . Life in our man-ruled world is built on the subordination of the woman, and this situation is maintained and convulsively adhered to despite the harm resulting from it to the man as well as the woman.

One might well argue that any harm men caused themselves was entirely deserved, as it was their own fault in the first place. But the trouble is that, since it *is* an entirely man-ruled world, the effect of the harm caused men in turn caused the men to make life at least that much more miserable for women.

The Feminine Mystique gathered its momentum and expanded its proportions. Any woman who gave indication that she might not wholly believe on the New Commandments was looked upon as a creature bereft, if not of reason, then most certainly of any hope for salvation. She was a creature to be snubbed and shunned by decent, Star-Spangled women, a creature to be ostracized from polite Splitlevelsociety, for she was probably demented or a Lesbian or a Red.

But more probably, according to the prevailing conventional wisdom, she was Frigid—for over the American World of Women there hung the Great Freudian Fog.

Females envied males their penises; this was their major problem. And that envy was at once an abject acknowledgment of their own inferiority "in every thing" and a tribute to the supremacy of the male. If woman could only stop envying the males their penises, be joyously

content to be "unpenised" object/chattels, they would find complete satisfaction in their depersonalization.

They might even have orgasms, too.

The Freudian/Fausts were extremely concerned about women's orgasms. Women, it appeared, had a rather disagreeable tendency to be Frigid. This was bad, very bad. So bad that the neo-Freudians "identified" and "classified" and "defined" no less than THIRTEEN different types of "instinctual" frigidity. In 1953, Edward Podolsky, State University of New York Medical College psychiatrist, listed them in his *Encyclopedia of Aberrations* as follows:

—Narcissistic Frigidity
—Nymphomania
—Infantile Frigidity
—Frigidity of the Perverse
—Neurotic Frigidity
—Frigidity of the Unconscious Homosexual Type
—Frigidity Based on Fear of Childbirth
—Frigidity Under Special Conditions
—Frigidity of the Maternal Woman
—Frigidity of the Ascetic Type
—False Frigidity
—Constitutional Frigidity
—Menopausal Frigidity

Only ONE type among the thirteen was suggested to be in any way the fault of the male partner in the sexual act—and even this was qualified. This was "False Frigidity"—and Podolsky's definition of it deserves being quoted in part here:

"False Frigidity is also known technically as pseudofrigidity. Actually, *this is not a genuine frigidity* which is deeply engrained in the woman's personal-

ity. False frigidity *may* be brought about by poor techniques and methods on the part of the husband, the husband failing to prolong the act sufficiently for his wife to have an orgasm. (However) it is not always easy to make a differentiation between real and false frigidity. A thorough evaluation of all the factors in the case must be made." (Emphasis added.)

Save for this single (and, it should be emphasized again, *qualified*) exception, it is obvious that the evangelists of the *nouvelle blague* held that even her frigidity was Woman's fault. The male was blameless.

How the male chauvinists sought to reconcile such arguments with the ancient myth of Woman's perpetual prurience is not known—and why should it be? The male supremacists have never considered it necessary to reconcile the irreconcilable. "My Honor Is My Loyalty" was the motto and oath of Hitler's SS goons—they had it engraved even on their belt-buckles. It is no exaggeration to suggest that this has been the creed of men for many millennia, for their only honor is their loyalty to the sexist principles of subjugation and degradation of the female.

The Eisenhower "Prosperity Years" saw the full blossoming of the Feminine Mystique, and each American suburban home became an especially consecrated chapel in which the Mystique was worshipped. The mortgages and conditional-sale contracts multiplied and multiplied, until there was hardly a home in the land that was not submerged beneath oceans of them.

But not to fear.

God was in His Patriarchal, Phallic Heaven, and the Mutual Fund would make all Right with the World.

Men found solace in the knowledge that women were once more Feminine. Which meant they were Freudian Feminine in the best of HammurabicMosaicPaulineChristianMalleusMalefaricFaustianSpenglerianPuritan tradi-

tions. And that, in turn, meant that women were docile, submissive, repressed, brainwashed, depersonalized, dehumanized—right back in their "sole ordained vocation" of "experiencing Man and his Sons."

By 1960, women had completed a very long journey. They had circumnavigated the dimension of time. They had come a long way, baby, to get from nowhere back to nowhere.

CHAPTER 13

The Awakeners

As far back as 1938, Dr. Sofie Lazarsfeld was warning that there were many extremely serious faults at the base of relationships between the sexes. She wrote:

> In the course of our historical, social and cultural development the woman has occupied the same position in relation to the man as does the child to its adult environment. She has never been encouraged to contribute her share to the solution of the problems of life. On the contrary, she has always been told that she is unsuited for any such efforts, and that she must expect everything from the man. She must simply comply with his decisions and obey him, then all will be well with her on earth.

This quote is from her truly great and pioneering book, *Woman's Experience of the Male*. It was first published in English by the Encyclopaedic Press of London in 1938. World War II began in Europe the following year, and all other considerations were swept under the rug for the duration. Not until 1945 did Dr. Lazarsfeld's book go into its second printing—but by 1961, it had

sold out its eighth edition in Great Britain. Curiously enough, Dr. Lazarsfeld and her writings are practically unknown in the United States. One can search through the books written by feminists and advocates of equal rights for women written in the United States since 1938 and seldom if ever encounter any mention of her name. A probable partial explanation for this oversight is that Dr. Lazarsfeld's psychiatric orientation was Adlerian rather than Freudian—and American publishers (and their conditioned readers) had scant interest in any school of thought other than that which celebrated the Freudian Cult.

Whatever the actuality, Sofie Lazarsfeld was (and, to large extent, remains) an unexcelled Prophetess without honor in our land. What she wrote in 1938 remains valid today—large portions of it even more acutely valid than they were then.

But there were voices being raised several years ago in the United States, too. In 1954, Evelyn Reed (another Prophetess who has failed to receive the attention and honor she deserves) had already spoken out against "male domination" of women and "the curious adaptation to male chauvinism by women." Evelyn Reed was tracing the history of women's degradation, demonstrating its root causes and pernicious effects, offering positive programs for correcting abuses and for obtaining the basic human rights that women were denied. She, too—or so it is evident now—was ahead of her times, for the name Evelyn Reed was all but unknown until recently. However, it is gratifying to note that she is finally receiving some of the recognition she so richly deserves, and that she remains in the forefront of the present women's struggle.

Simone de Beauvoir created something of a stir with her excellent book, *The Second Sex*—but the stir was comparatively brief and, furthermore, few American

women seemed able to relate themselves or their problems to the writings of a Frenchwoman.

There were other *avant-couriers*—but, in all fairness and honesty, most of the credit for dramatically highlighting the condition of American women in the post-World War II era and for setting off a chain-reaction against it must be given to Betty Friedan. True, that as she herself states in her book, *The Feminine Mystique*, the time was ripe. Women had become increasingly aware of what had happened—and was continuing to happen—to them, even though they could not identify, much less define, their problem.

And it was precisely there that Betty Friedan performed her pioneering work so brilliantly. She pinpointed the problems—the root-causes and symptoms, the contributing factors and manifestations—analyzed them, dissected them, spelled it all out in a manner and style that lost none of its authority in its dramatic presentation.

Betty Friedan spent five years getting her facts and writing her book. When it was published in 1963, it created a sensation—and rightfully became a super-best-selling success. Throughout the United States, millions and millions of women suddenly discovered that each of them was not alone, and that all of them had at last found an articulate, dedicated spokeswoman and champion.

If the word tocsin is not too hackneyed, then it can certainly be said that Betty Friedan sounded it. And, while a million women did not instantly respond by springing to arms as militants and activists, it can certainly be said that tens of millions at least began to open one eye and start the slow and painful task of awakening from the conditioned slumber into which they had been mesmerized.

The growth of the "New" Women's Liberation Movement was somewhat slow and hesitant at first. Women had

too long "occupied the same relation to men as does the child to its adult environment" for them to leap from their cribs and grow up overnight. In fact, the movement is still gathering force and forces, is still a very long way from the level of maturity that will guarantee its complete success.

And, when one considers the history of the women's liberation movement over the last few years, it is heartening to see that women have managed to accomplish what they have accomplished, gotten even as far as they have gotten. Not one step—not a single millimeter—of progress was achieved without struggle against the overwhelming odds of a Male Establishment that reacted violently in its own defense and utilized every available weapon to hinder, thwart, defeat.

Men demonstrated their furious opposition at every level. "Women's Lib" was immediately smeared, tarred, libelled, distorted into an obscenity by the male-ruled mass communications media. Every ancient, gutter-level (and oh, so masculine!) technique and tactic was used (and is still being used) to discredit the movement and its leaders, to make both the objects of derision, contempt, loathing, mob-fury.

Men fell back on the gambit of depicting all feminists as the same ridiculous caricatures they had previously drawn of women in the temperance and the original suffrage movements. Only this time, their Freudian archangel enabled them to be even more clinically vicious in their slanders. They did not have to restrict themselves to such genteel phrases as "man-eaters" or "viragos" to describe the women who sought freedom, self-respect, and human rights and human dignity. Oh, no. Now the rebelling women could be labelled "lesbians," "dikes," "bull-daggers," "frigid bitches," "cunts who can't come."

If the Press and other communications media still refrained from using such terms openly, they were still

clearly implied in the reporting of, and commentaries on, women's liberation activities. At best, the kept press of the Male Power Structure smirked and snickered lewdly. At worst, it sneered and spat defiance—and missed no opportunity to emphasize anything it could find (or take out of context or create from whole cloth) that was negative, derogatory.

When a Valerie Solanas—a pathetic creature from the outer ring of the lunatic fringe—emptied a pistol at Andy Warhol (who, some might be inclined to contend, orbited in just about the same path), the media had a Walpurgisnacht field day. Valerie Solanas made every front page—and every prime-time TV screen—in the country. Implicit in the reportage of the case was the message: *This* demented and rather scruffy female is the archetypal feminist, the personification of the New Women's Liberation Movement Militant.

As recently as in the February, 1970, issue of *Harper's*, the editors of that supposedly prestigious and reliable magazine felt constrained to devote a goodly percentage of its pages to a snide attack on neo-feminists and neo-feminism. The editors picked a young, self-styled ex-expatriate (he'd spent a year or so in Paris) by the name of Edward Grossman to pen the diatribe.

Grossman employed the sort of writing techniques more commonly associated with William Buckley, Jr.—big words, big claims, small facts, fractured logic—to perform what he obviously believed would be an excision of feminism from the sorely tried body of the Male Establishment. Sniggering and posturing, Grossman (presumably with the full and enthusiastic approval of *Harper's* owners and editors) drew acid word-pictures of feminists he claimed he knew and interviewed—identifying them only by initial, if at all. Scraggly hair, unattractive face, dikey clothes—Grossman spared us nothing.

Then, after genuflecting before the images of Feminine Women who cooked up sumptuous meals for him and stated that they would rather be as they are and had no further desires, he concluded that the feminine liberation movement was just about a dead issue, predicting:

> The media will take care of those girls. They'll overexpose, they'll absorb them. They're doing it already.

For his own sake, it is to be hoped that Edward Grossman has a high threshhold of tolerance for disappointment.

The male campaign of vilification continues—and will no doubt do so for a long time to come. On the other hand, it must be admitted that women have created some of the obstacles to their progress. It is unfortunate, but considering the comparative inexperience of many women in the "Fem Lib" movement, understandable, that they have not always managed to avoid old, familiar traps set by men. As one minor but certainly illustrative example, some women writers on the subject have fallen afoul of using the works of men who have, through the centuries, pretended sympathy for women's condition, but who were, in fact, male supremacists.

The name of Johann J. Bachofen—more often rendered simply as "Bachofen"—stands very near the top of this list. It is difficult to read through any book dealing with feminine liberation and not see Bachofen and what are said to be his theories much praised (and offered as supporting evidence that women are not inferior to men). Perhaps it's time that someone got to the bottom of the Bachofen business, and showed it to be the myth that it is.

Johann J. Bachofen was born in Switzerland in 1815, attended universities in Germany, France and England,

became a legal historian of some note—and a friend of Friedrich Nietzsche. In the course of his studies of ancient Greek and Roman Law, Bachofen evolved the theory that the matriarchal form of social organization preceded the patriarchal form. The original form of social organization, he declared, was what he termed a "Gynaecocracy."

Feminists have seized on this—and on Bachofen—without, it is to be feared, looking very far into his theory of arguments. They hold Bachofen up as a sterling example of understanding male savant who had the courage to admit openly that women—and not men—were the original rulers and decision makers. Johann Bachofen is being constantly cited as an "authority" denying the dogma of the "natural superiority" of the male and confirming the "natural superiority" of the female.

Johann Bachofen did nothing of the kind.

Bachofen's theory—stated briefly, but for once accurately—is this:

1. Women were originally superior—but only in a very dim and distant era when humans were still extremely primitive creatures, existing and acting on a purely physical (and instinctive) level.
2. HOWEVER, when human development reached a point where intellect and "spirit" began to gain the upper hand over body and pure instinct, then—naturally—men emerged as being clearly superior and took over rule and control.
3. The transition from matriarchal to patriarchal form was for the better, a great advance for humanity. For, with men ruling family and tribe, there could—and would—be further intellectual and spiritual progress.

In short, when all the accumulated misinterpretations

have been stripped away, Johann Bachofen's writings and teachings are revealed to be the stern, uncompromising doctrines of male chauvinism. They echo (and loudly, when heard with an objective ear) the Pauline Christian arguments that all that is folly, weak, and evil is Woman —while all that is wise, strong and good is Man.

Dr. Richard Lewisohn—who has read Bachofen's works and not the fragmentary interpretations of it—sums up the case when he writes of Bachofen: ". . . his theory was very flattering to the male sex."

Prayerfully, the foregoing may help to put the myth of Bachofen-the-Feminists'-Friend at long last to rest. It might also serve as a reminder that it is always best and safest to give any and all male sources a close and thorough scrutiny before accepting them as friends and allies. There are some who are, but they are very few and far between, for, as Sofie Lazarsfeld has remarked:

> It is not only the individual man, but the male sex as a whole, that lives under the constant dread of sexual impotence, and it is impossible to understand the masculine mentality unless this factor is taken into account, this 'primeval' fear of the male sex . . . which has, in fact, poisoned the sexual atmosphere as a whole. For it is not only the individual man who feels inferior to the individual woman in this respect; it is a matter between the entire male sex and the entire female sex.

This statement by Dr. Lazarsfeld points up what is usually at the base of the errors women make in their efforts to achieve equal rights, freedom, genuine emancipation. They have failed—and in many instances, still fail —to appreciate that the struggle is not against some *segment* of the male population, but that it is a life-and-death contest between the sexes as such.

It is not—nor will it ever be—sufficient to win over a Congressman here, a brace of Senators there, and a dozen male employers another place. It is literally a struggle of one half the entire population against the other—with the female half seeking to obtain what the male half is determined not to relinquish.

Some of the awakeners of American women are more inclined to view it as part of a larger, class struggle. Evelyn Reed is among them, and she argues her contention with clarity and conviction, saying:

> The 'woman question' can only be resolved through alignment of working men and women against the ruling men and women. This means that the common interests of workers as a *class* override the special interests of women as a sex.

This author is moved to take friendly issue with Evelyn Reed to the extent that it is virtually impossible to align men of *any* class with women and their cause. The "primeval fear" of the male is too deeply engrained. Man fears—and, perhaps resents and even hates—Woman far more than he does any "superior *class*" of male. He is born with his fear of sexual inadequacy and the need to over-compensate for it. Whatever "class-feelings" the naturally inferior male may develop come much later in his life. The poisons of the Masculine Mystique run much, much deeper than any awareness of class that may emerge—or be caused to emerge.

It is, of course, the down-deep belief of the awakened woman that once women have won equality and the self-confidence to exercise their powers as a numerical majority of the population, they can then correct social abuses, and in all respects "do a better job of running things" than men have done. It is certainly difficult to imagine how they could possibly do any worse.

But these are digressions—intriguing, perhaps, but digressions nonetheless. We should return to the main theme and channel.

The "New Women's Liberation" phenomenon has been a source of never-ending dismay to American men and their Male Establishment. Contrary to their hopes and expectations—and confirming their worst and wildest fears—it is proving itself to be a vital, growing organism impervious to the barbs, knives and bombs of its enemies. Its progress may have been hindered here and there, but the organism has rebounded, stronger than ever, after each and every setback. It is still growing, faster than ever in its short history.

But let us try to establish where we—the movement and American women as a whole—are now, in what directions we are heading, and how we shall (not can or may, but *shall*) achieve our goals.

III

INVENTORY, ASSESSMENT AND MANIFESTO

CHAPTER 14

From Faust to Freud to Friedan —Or Where Are We Now?

The President of the United States is a male.

The Vice-President of the United States is a male.

So are virtually all the nation's rulers, decision and policy makers and implementers, bureaucrats, power-players, manipulators, financiers, industrialists, business executives—in short, all those whom Ferdinand Lundberg has called the "Pubpols" and "Finpols."

That is the picture in the United States today, in the Year of Our Patriarchal Lord One Thousand Nine Hundred and Seventy One.

Strange.

Less than two centuries ago, our Forefathers brought forth upon this Continent a government dedicated to the proposition that there shall be no taxation without representation, and that if they could not have Liberty For All, they much preferred Death.

Why, when more than one-third of the nation's labor force consists of women (who pay the same taxes—and more—than men), is not one-third of the United States Congress female?

Is it because as Frederick Lewis Allen claimed, few

women have been able to "rouse themselves to even a passing interest in politics?"

Or is it because the lip-servers of the American Constitution who have iron control over the nation's political parties and machinery are entirely male and continue to practice their exclusion policies against women?

Common sense alone—never mind the mountains of evidence everywhere around us—says it is discrimination, exclusion, that prevents women from being selected and endorsed as candidates.

That same discrimination and exclusion also bars them from holding responsible positions in most sectors of American commerce and industry. Vance Packard (no Bachofen, he!) summed it all up in his incisive study of American business manners and mores, *The Pyramid Climbers*. Packard cites a Harvard Business School report which says:

> 'Very few women were found to be holding top executive jobs in the sense of corporate officers or senior executives.

Packard adds:

> The prevailing sentiment was expressed by the head of a Chicago management-consulting firm in these terms: 'The highest position that women are going to reach in the foreseeable future in any large numbers is that of assistant to a top executive. This will be primarily an expansion of the secretarial function!

Vance Packard was led to the conclusion that:

> (Women) are perhaps the most discriminated-against of all minority groups in industry.

Which contention Shirley Chisholm, for one, verified from her own personal experience—and from her heart—when she said: "I have been more discriminated against because I am a woman than because I am black."

The discrimination extends beyond industry into the sciences and professions—and there are more than faint echoes of the ordeals faced by Elizabeth Blackwell in 1849 in the situations that prevail in American medical schools today. As recently as October, 1970, *Newsweek* Magazine published an article headed "The Medical Sexists." The magazine—probably the fairest and most objective of all the country's weekly newsmagazines—cited a report by Dr. Harold I. Kaplan of the New York Medical College, saying:

> In the U.S. . . . women comprise only 9 percent of the total supply of physicians. On the other hand (Dr. Kaplan) adds, two out of three doctors in Russia and nearly one of four physicians in Great Britain are females.

To which it might be added that in France—a country which the conventional wisdom holds to be a stronghold of the Feminine Woman and Femme Fatale—the proportion of women doctors is four times greater than that in the United States.

According to *Newsweek* Dr. Harold Kaplan "queried the administrators of all U.S. and Canadian medical schools on their attitudes toward women students." To quote further from the article:

> Some of the replies he got, says Kaplan, 'were too outrageous to be published.' (Among those) fit to print (was that of) the administrator of one Western school (who said) 'I think that (women) ordinarily

have so many emotional problems that we have not been particularly happy with their performance.'

Shades of the frail and emotionally unstable Eve!
No wonder Dr. Kaplan was moved to conclude:

While no school in the U.S. overtly or officially refuses to accept women, prejudice does seem to manifest itself.

Political sexists, industrial sexists, medical sexists—the list could be continued indefinitely. Eight years after the publication of Betty Friedan's book, *The Feminine Mystique*, and despite the apparent gains made in the interim, American women are still second (or third or tenth) class citizens. And even that presupposes they are considered to be citizens at all by men and the Male Establishment.

The Faustian legend had Woman as Marguerite, willing to barter herself and all that she held dear for flattery, baubles and the pleasures of the pudenda. The Faustian Age—as pontificated by Oswald Spengler—relegated her to that "sole ordained vocation," to wit: "To experience Man and his Sons."

In the post-World War II Freudian Age, the Transfigured Marguerite was held to be ready at an instant's notice to barter herself and all that she held dear in return for the possession of a penis of her own. It was, according to Freudian Theology, her envy of man's possession of a penis that made Woman so weak, frail in morality and spirit, unreliable, unworthy, inferior. Her attempts to gain human status in a man-ruled world were nothing more than symbolical searches for a penis she could attach to her own body.

The Dawn of the Friedan Age should have demolished Freudian Theology for once and all, making clear (as Sofie Lazarsfeld stated it) that:

> Actually, what women desire is not the possession of a penis in their own organism, but the power and privileges which the possessors of a penis have secured for themselves by way of over-compensation for the physiological inadequacy of that organ.

To men, these were dangerous, subversive concepts that menaced the very foundations of the Masculine Mystique. They could not possibly accept them when first enunciated. Nor have they accepted them to any discernible degree. Instead, they have recoiled—and reacted. The reaction has been in the form of continuing attempts to rely on their time-honored techniques of doling out sops, pacifiers and bribes and seeking by every conceivable means to divert and distract. The one encouraging variation on the ancient theme is that, so far, men have been unable to take back more than the few inches of ground they have yielded.

It must be admitted that many women have been unable to accept the implications of the Friedan Age. Brainwashed, conditioned, they see their servile dependence on the male as their sole source of safety and security in a hostile world. Thus, eight years after the first awakenings, millions of American women are still docile, submissive wives. It is impossible to estimate how many of them still trot off each morning to menial jobs, return at night to cook and sew and perform housework, and uncomplainingly turn their paychecks over to their husbands who "know how to manage money and keep checkbook balances straight." These are also the women who continue to foal children, Pristeening their vaginas between deliveries, dumping Axion into their washers, and filling their mortgaged homes with more and ever more overpriced and gaudy junk.

Nevertheless, the response of American women to the call for action has been astounding. Innumerable organi-

zations sprang up—spontaneously, without and central direction, or even coordination, of efforts. True, that some of these organizations have been more flamboyant, noisy, and even sophomorically exhibitionistic than effective. Some of the women who organized groups and joined them have been more interested in attracting cheap publicity (and offering themselves as targets for the derision and scorn of the communications media) than in making any genuine contributions to the movement. These "somes" have been very much in the minority, though—albeit that the kept-media have given them insanely disproportionate exposure. By far the greatest majority of organizations are serious, sincere—and their members honestly dedicated.

Withal, where are we women now—RIGHT NOW, in 1971?

First of all, American women are very far ahead of where they were even a few years ago—if for no other reason that they have finally begun to awake from their long sleep. American women by the many millions have become conscious, aware of themselves and of their degraded condition as women in our male-dominated society. They have also begun to understand clearly the problems they—and all women—face in that society, and have made positive moves to ameliorate the condition and resolve or solve the problems.

These are gains—no less great and significant because they cannot be measured with calibrated gauges or expressed in terms of absolutes. There are uncounted numbers of "Women's Lib" organizations and groups—formal and informal—scattered across the country, each having little direct communication with the next. It is therefore impossible to estimate with any degree of accuracy how many American women are active members.

The Male Establishment media typically make a great issue out of this. They use it wherever and whenever

possible in an effort to derogate the "organizational ability" and "efficiency" of the movement (and therefore, of women). After all, the argument runs, what sort of organization fails to count its members, take a census? The statistical report is a fetish of American's punchcard-produced males.

What is completely overlooked is that—as has been emphasized elsewhere in this book—"Women's Lib" is a social phenomenon, *not* a monolithic organization. No one who is active in it has time to count heads—there is far too much to be done that is more important. In any event, and this is what frightens the male chauvinists most, the fact remains that—whether leaping from 2,000,003 to 3,000,009, or from 5,123,456 to 6,987,654 in a day, a week, a month or a year—the Women's Lib movement is growing, expanding, attracting (and, what is even more important, *holding*) new and active members.

Ten years ago, the militant neo-feminists in the United States were but an unheard tiny handful. Today, they are an army—a steadily increasing army—and they are being heard, loudly and clearly, everywhere in the country.

The movement—and the pressures created by it—can certainly be said to have brought about many tangible, positive results, as a rather random selection of examples will show.

As early as 1964, Congress added "sex" to the Civil Rights Bill passed that year to prevent discrimination in employment practices. That some Congressmen later tried to pretend it was a sort of joke (on whom?), means little—if anything. The fact is that Congress was already feeling the pressure of aroused and bitterly resentful women. The joke proved to be on Congress—and the Male Power Structure that the male majority of both Houses represents. The insertion of the word was intended as a sop, a pacifying gesture over which much noise could be made, but which would not change any-

thing. Instead, the red-faced lawmakers have since realized that they opened a floodgate.

Women have taken advantage of their newly guaranteed rights under the 1964 Civil Rights Law. They have sought—and obtained—jobs in fields and areas previously barred to them. Furthermore, they have not shown fear or hesitation about invoking the Law, making it stick. The Federal Equal Employment Opportunity Commission—established under that law to hear and act upon complaints of discrimination on grounds of race, color, national origin, religion or sex—has received a total of some 46,000 complaints since it was established. Of these, almost 8,000 were filed by women, charging discrimination on grounds of sex.

No, there are no women on the General Motors Board yet, and the Male Establishment will fight to the last gonad to prevent one from ever being on the Boards of the great corporations and conglomerates. Of that, we can be sure. However, those 8,000 complaints and all that they symbolize and imply are proof that women are finally beginning to fight for their rights—and a reasonable indication that they will continue to fight even harder in the future.

The law passed in New York permitting doctors to perform abortions legally is another victory. A large share of the credit for its passage—against bitter opposition from Male and Religious Establishments—must be given to the Women's Lib movement, at least in the sense that participation in the movement, the inspiration provided by the very existence of the movement, spurred women to campaign vigorously for passage. (It might also be reasonably supposed that these same factors worked to force reluctant male legislators to vote for the law.)

Other random straws in the wind have been the ordination of the first woman rabbi, the admission of women as voting delegates to the Episcopal Church's House of

Deputies, increasing demands on the Roman Catholic Church to open all liturgical functions to women.

These are particularly significant developments. They strike at the very foundations of the Judaeo-Christian doctrines that bear so much responsibility for the repression and degradation of women in the Western World. For Christian dogmatists, they are a turning of the world upside down—a revolt against the words of Paul, who (in Timothy 2:11-14) ordered:

> But I permit not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was the first formed, then Eve. And Adam was not deceived, but the woman, being deceived, was in the transgression.

All these—and the many other—gains, large and small, registered in recent years reflect the indisputable fact that women are no longer content to "be in silence." At long last, they have made a start. They are showing—openly, courageously—that they will no longer submissively accept downgrading to the status of nonentities. More to the point, they refuse to be cowed and intimidated by traditions and conventions.

The awakened and aware American woman has freed herself of the Faust legend, emerged from the Faustian Age—and is even disentangling herself from the *nouvelle blague* bonds of the Freudian Age. The neo-feminist of the Friedan Era sees herself as a person, an individual, a creature with an identity—and rejects all outmoded concepts of Woman as an Eve, a Marguerite, a chattel or a sexual object, as anything but a human being entitled to the same rights, privileges and prerogatives purportedly guaranteed to all by the Constitution and its amendments.

The women of America are rapidly learning—again to the consternation of their male masters—that promises and tokens are meaningless. They have been down the

dismal road of disappointment and disillusion much too often. They will not be led down it again. They have been swindled by promises of reforms and surface shows of sympathy from the Male Establishment too many times in the past. Their prevailing mood is that reflected by Bulwer-Lytton when he wrote:

> A reform is a correction of abuse; a revolution is a transfer of power.

Not even genuine "reform" will satisfy women. It cannot, for mere reform implies nothing more than the correction of certain abuses within the framework of the existing social organization. And that, in turn, implies that men—despite their numerical inferiority in the population—will retain the power within the social organization.

If women are to have equal rights, then it follows that —in our democratic form of government—each of them shall have a vote equal in weight to that of each male. But there are more women than men—by some millions, according to Census figures. Thus, solely by exercising their Constitutional right to vote, women can amass the electoral plurality necessary to obtain a commensurate degree of power. That, if our vaunted democratic principles are allowed to govern, as a natural consequence means the balance of power will tip in their favor. As the majority, they are entitled to the majority voice in our affairs—and whether or not men like it, the revolution as a transfer of power will be an accomplished fact.

Such are the positions the feminine liberation movement has reached in it few short years of spectacular growth. That is where we are in 1971.

Where do we go next—why and how?

CHAPTER 15

Bill Of Particulars

Sigmund Freud, in between his muckings about with theories of penis-envy, once wrote:

> The great question that has never been answered and to which I have not yet been able to answer despite my 30 years of research into the feminine soul is: What does woman want?

Herr Doktor Freud could have saved himself an immense amount of research had he but bothered to ask any aware, enlightened woman. He would have had to look no farther than to Dr. Sofie Lazarsfeld, who was a pupil of his own erstwhile colleague, Dr. Alfred Adler.

In the mid-1930's—when Sigmund Freud was still very much alive and presumably sufficiently literate to read—Dr. Lazarsfeld spelled it all out carefully, unmistakably. She stated this fundamental and unarguable premise:

> Owing to their training to rely on their helplessness, women have renounced the complete development of their personalities.

Then, she declared:

> It is essential to disprove the hypocritical argument concerning biological inferiority of women which is so glibly used to support the tendency of suppressing the development of the female personality.

There it is, all of it. Women want that which has been stolen and withheld from them. They want their identity, personality, individuality as equally human human beings, their human self-respect. They want to be free of their servile dependence on men. They are not helpless. They do not want to be treated as though they are.

WOMEN DO NOT WANT PATRONIZING CONDESCENSION.

They want to be free of the oppression and subjugation that are the male's and man-ruled society's cynical, amoral over-compensation for the male's unconscious knowledge—and his conscious fear—of his sexual inadequacy.

Women want the opportunity to achieve complete development of their personalities.

Sofie Lazarsfeld wrote:

> Modern science has definitely destroyed the argument (concerning biological inferiority of women), and has proved that there is no 'feminine biological tragedy,' and that women can be independent. Nor is there any doubt that women could make themselves independent.

No, Dr. Freud, none of this indicates that women want a penis all their own. Far—oh, so very far—from it. A woman desires to be a female, NOT a man-surrogate. Women have absolutely no wish to step into the shoes or the standup urinals of men.

Penis-envy, indeed!

(It would not be too unreasonable to suppose that rather than women having any such sort of envy, it is the impotence/sexual inadequacy-fearing male chauvinist who suffers from a gnawing, pernicious form of cunnus-envy.)

Women want their personalities, identity, independence and equality *as women.* They yearn to be whatever they are, or whatever they are capable of becoming, in their own right, of their own volition, by their own efforts, as members of their own sex.

They want no special favors, preferred treatment, extraordinary consideration because they are women. No, thank you, they most certainly do not. They have been stifled, subjugated, exploited much too long by the "gallantries" and "courtesies" that have been among the most insidious weapons used against them by men.

Women want—they demand—precisely the same starting-line opportunities and advantages as have been, and are, enjoyed by men in our society. Furthermore, whatever road they may choose to follow in their lives or careers, women want the lanes they travel to have neither more nor less obstacles strewn along them than are normally found along the lanes travelled by men.

Women—unlike males—are not afraid of competition, provided the competition does not rig the game against them.

(It should certainly be added that the capacity of women to meet even the most unfair and vicious male competition has been proven time and time again by those women who have succeeded in making names for themselves in fields traditionally monopolized by men. For example, a woman who has made it through Law or Medical School has battled her way through not only studies and examinations, but through the even more formidable barriers of male prejudice and discrimination.)

Sigmund Freud to the contrary, there should be no doubt in anyone's mind what it is that women "want." Their "wants" have been stated clearly and unequivocally for well over a century.

It may come as Revelation to men, but the answers to the question, "What do women want?" have not been withheld from them, or whispered secretly, or communicated only in undecipherable codes. If men have failed to get the message earlier, it has been solely because they refused to see, hear and heed. Now, it is no longer what women "want," but what they DEMAND, and will take for themselves.

The demands of "neo-feminists" do not differ greatly from those of the "original" feminists. They are, at most, updated refinements of—rather than departures from—the changes called for by the delegates to the first Woman's Rights Convention held in Seneca Falls in 1848. (This should, in itself, demonstrate conclusively to any uncommitted or skeptical American woman just how very short a way you've really come—baby.)

Here, then, is a Bill of Particulars spelling out what it is that women "want"—what they demand and will obtain. The nation's penis-proud, impotence/sexual inadequacy-fearing male chauvinists are welcome to view it as a Manifesto, an Ultimatum, a Declaration of Independence or a Declaration of War. It is all of these—and more.

1. There must be a complete restructuring of sex-relationships in our society.

There must be an end to the concept of the submissiveness and servility of women. They must have the right and freedom to develop their own personality. They must be recognized as human beings equal in all rights and privileges to men. They must be entitled to their self-respect as women—and to respect as equal human beings and independent individuals.

It follows that all forms and manifestations of male

chauvinism must be eradicated. The mythic dogmas and concepts that hold the male to be superior need to be expunged from our society.

2. Women demand the abolition of inequalities in law and social custom and usage between females and males which exist or are imposed on the basis of difference in sex.

Women must be granted complete equality before the law and by the social customs, attitudes, and codes prevailing in our society. There can no longer be one set of rules for men, another for women. Whatever inequities exist must be eliminated.

Three random, diverse but sharply illustrative examples of women's inequality under our present laws:

> The noted legal authority, Samuel G. Kling, tells us: "Generally speaking, it is the *duty* of the wife to live where her husband desires. Even a promise before marriage not to take her away from (a given neighborhood) is not binding." (Emphasis added.)
> In other words, according to law, the wife must follow her husband wherever he decides to move or go if he insists that she accompany him.
> A husband cannot be convicted of rape for having sexual intercourse with his wife against her will.
> The woman who is a prostitute or call-girl is a criminal offendor under our laws, subject to arrest, prosecution and fine or imprisonment (to say nothing of constant hounding by the authorities and the opprobrium of society). But the men who patronize—who *use*—her have nothing to fear from the law or from society.

Many sexually based or oriented inequities in law and social usage *ostensibly* favor women at the expense of men. They seem to offer women certain protections, ad-

vantages and benefits not granted to men. When examined closely, however, they prove to be cleverly crafted devices for keeping women in their dependent and degraded condition. Nevertheless, it is invariably to these laws and customs that men point when they hear women demand equality.

Men sneeringly demand to know if women are willing to have these abolished, too. The reply that all aware women give is yes, certainly—abolish away. Unlike men, who have created and maintained double standards for their own convenience, benefit and profit, women have but a single standard of equality. It applies to and for all.

3. We call for an elimination of all patterns of child training and education which tend to perpetuate sexual stereotyping. There must be no teaching of the female child that she is weaker and inferior because she is a female. Most certainly, she cannot be conditioned to accept her subjugation and to look forward to no other future or reward than that of housewife. The male child must not be taught and conditioned to consider himself the superior of the female.

4. Women demand an end of all educational programs which assume different orientations, emphases or characteristics for the different sexes. There must be absolutely equal educational opportunity at all levels for both females and males. The female student must be afforded precisely the same types and quality of education as male students. Any form of discrimination, exclusion or prejudice against female students must be eliminated.

5. There must be a final and complete end to any and all discrimination in employment on grounds of sex. There must be complete parity of employment opportunity, pay and opportunity for advancement and promotion.

We demand that there be no field or endeavor, no job or profession, from which women are excluded by virtue

of their sex provided they are otherwise qualified. Determination of their qualifications should be made according to criteria identical with those used for men. If there is any doubt on the part of a female applicant that any determination was not impartial and objective, she must have the right of appeal. Employers showing discrimination on grounds of sex should be subjected to appropriate penalties.

It is imperative that the same principles apply in regard to assignment of tasks and responsibilities, to promotions and advancement. The practice of excluding women from holding higher supervisory, management and executive posts must be outlawed, and laws prohibiting such practices must be stringently enforced.

6. Identical principles and policies of non-exclusion and non-discrimination must be adopted by political parties and organizations. There must be an end to the male monopoly of the nation's political machinery at all levels.

More than half the population—and more than half the nation's voters—are women. A concerted effort by unified women voters can break the male stranglehold on American political machinery and politics, force political organizations and parties to cease their policies of exclusion and give women their proportionate voice and permit them to present a proportionate number of candidates.

7. An end to the sexual exploitation of women.

8. The absolute guarantee of freedom of choice and decision to women.

Although it might seem that the demand for this guarantee is covered—or at least implied—in preceding paragraphs, it deserves separate and special mention.

Unfortunately, large numbers of women fail to appreciate how severely their freedom of choice and decision is circumscribed in all areas of their lives and activities.

For instance, there are relentless social, economic, and

other pressures brought to bear on women so that they will marry—and preferably at a very early age. The "single woman" of 25 is practically a pariah in our society. At 30, she is an object of pity or scorn.

The most barbaric and insidious restrictions of woman's freedom of decision in our society are those which concern her choice of whether or not to have children or a particular, as yet unborn, child.

Women demand the repeal of any and all laws prohibiting or inhibiting the distribution and use of contraceptive devices and drugs that pose no proven threat to the physical health of the user.

They also demand the repeal of any and all laws prohibiting or restricting abortions performed by qualified medical practitioners. The right to have abortions should be extended to all women, whether married or single.

Furthermore, since it is known that the overwhelming majority of unwanted children are born to mothers in the lower economic brackets, we demand free, government-sponsored programs that will provide instructions on the use of contraceptive drugs and devices, the drugs and devices themselves and abortions free for women who are unable to pay.

A corollary of this demand is one for the abolition of all laws and social-usage prejudices which in any way discriminate against a child born out of wedlock. In short, this calls for the total elimination of any and all concepts of "legitimacy" versus "illegitimacy" of any child.

10. Women demand governmentally sponsored and financed free child-care centers for the children of working mothers.

(It is, indeed, a sad commentary on the vaunted American Way of Life that such centers exist in many other countries—even in such countries as Italy, where there is strong Church influence.)

That is the Bill of Particulars. Implicit in its points are such often-voiced specific demands as that housework and child-care be shared equally between mother and father and that laws or social customs prohibiting or discouraging consenting adults from engaging in sexual intercourse or from living together as man and wife should be abolished.

The Bill of Particulars provides all the answers Sigmund Freud or anyone else could possibly need for the question of what it is that women want.

Their now remains only the question of how women can obtain what they want, achieve their goals.

CHAPTER 16

Women's Strategy For Victory

We know our goals: "The power and privileges which the possessors of a penis have secured for themselves by way of over-compensation for the physiological inadequacy of that organ."

We have identified our opponents, our enemies: "It is not only the individual man, but the male sex as a whole . . it is a matter between the entire male sex and the entire female sex."

Women's struggle for complete liberation, for the achievement of complete equality, must be directed against the entire male sex, and thus against a society despotically ruled by males—and, therefore, against the institutions of that society. But women must first thoroughly understand the nature of those institutions, for it is in them that the great force of their male opponents is concentrated. The institutions are the focal points of power, the seats of privilege. They operate to perpetuate the Masculine Mystique and to keep women subjugated and degraded. To understand them is to know the strength—and the fundamental weakness—of the enemy. The great weakness is glaringly revealed by Thurman Arnold, who writes:

> Institutional creeds such as laws, economics or theology must be false . . . This paradoxical statement means that they must express contradictory ideals, and must authoritatively suppress any facts which interfere with those ideals.

Women must first awaken completely from their mesmerized, conditioned slumber and realize fully the utter falseness of the "Institutional creeds" that prevail in our male-dominated society. The laws, economics and theologies that have been—and are being—used to maintain the superiority of the male over the female are bogus, artificial, baseless. They are empty myths that have been fashioned into weapons for employment against women.

To recognize a lie is to free oneself from fear of the lie. When women recognize the falseness—the lie—of institutional creeds, those creeds can no longer suppress the facts that not only interfere with, but will destroy, the whole-cloth "ideals" inherent in the great myth of male superiority.

But what is involved in the destruction of established institutional creeds, an attack on a social organization, a struggle to seize control of an entire existing power-structure for the purpose of changing its composition and its fundamental principles?

In a word, it is revolution.

The term, "revolution," requires definition.

According to *Webster's*, a revolution is:

> A complete change of any kind (or) the overthrow of a government or social system with another taking its place.

The *Oxford* Dictionary describes revolution as:

> Complete change, turning upside down, great reversal of conditions, fundamental reconstruction, especially forcible substitution by subjects of new ruler or polity for the old.

Readers may take their choice. I prefer the *Oxford* version.

However—and unfortunately—we cannot rest on simple definition. The Establishment, fearful of losing any of its prerogatives, has conditioned the minds of the majority so that the word revolution now has extremely negative connotations. The fact that the right to revolt is a basic American—a basic *human*—right has been largely blanked out of the American group-unconscious. Perhaps these words of Abraham Lincoln may help reestablish some degree of perspective:

> "This country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government they can exercise their constitutional right of amending it, *or their revolutionary right to dismember or overthrow it.*" (Emphasis added.)

Let me reiterate once again what I have repeatedly stressed. The Women's Liberation movement is not an organization. It is a social phenomenon, a widespread upheaval, the rapidly and steadily growing—and increasingly impatient and violent—reaction of women grown weary of their repression and suppression by a man-ruled society and its institutions.

Women's Liberation is a spontaneous revolution, an exemplification of the sort of social phenomenon described by Wendell Phillips when he said: "Revolutions are not made; they come."

Further to the point are the words of Nikolai Lenin:

It is impossible to predict the time and progress of revolution. It is governed by its own more or less mysterious laws. But when it comes, it moves irresistibly.

The revolution of women against men, their sexist polity and sexist institutions has come. It is moving—irresistibly and inexorably as a phenomenon, as a movement without central organization or central direction.

Hundreds, perhaps thousands, of small groups and millions of individual women are seeking, working toward, the same general goals. They are weary not only of their own condition under the existing chauvinistic male autocracy. They are no less weary of the overall incompetence and ineptitude shown by ruling males in all areas of human endeavor. No amount of token reform will satisfy women. Edward Bulwer-Lytton said:

A reform is a correction of abuses; a revolution is a transfer of power.

The ultimate aim of Women's Lib is to effect nothing less than a transfer of power. This is the aim and goal of women's revolution. Women have no reticence to be revolutionaries; their attitude was stated long ago by Thomas B. Reed, Speaker of the House of Representatives 1889-91 and 1895-99, when he declared:

The only justification of rebellion is success.

Long suffering, all too often duped in the past, women will no longer settle for half—or any other fractional—gains. They are determined to justify their rebellion fully, with complete success. It does not matter that the Women's Liberation movement is not tightly organized, that it consists of independent groups and unaffiliated in-

dividuals. Eventually a process of coalescence will begin, but each woman can contribute greatly to the progress of the movement through individual initiative, her own strategy, her own action.

Strategy—like charity and many other things—begins at home. This is particularly true now, while the majority of actual social, political, legal and economic power still remains in the hands of their opponents, men.

Any and every woman qualifies as a militant neo-feminist the moment her individual development has passed through these three phases:

1. The awakening of her consciousness of herself as Woman.
2. The expansion of that consciousness to the point of commitment.
3. The transformation of the potential of commitment into the kinetic of involvement.

The next step is for the individual woman to adopt the mentality and tactics of the Resistance fighter, the guerrilla. In his authoritative book, *Irregulars, Partisans, Guerrillas* (Simon-Schuster, 1954), Irwin R. Blacker states:

> The tactics of guerrilla warfare require cunning and imagination. The guerrilla (lacking strength) to meet an enemy openly . . . must compensate for weakness with surprise. This becomes a weapon of incalculable strength when well used. (Guerrilla) tactics, well and suddenly sprung on an enemy, keep him off balance and confused. At this point the guerrilla has won much of the battle.

History demonstrates that revolutions, once they come, move irresistibly and inexorably. History also

demonstrates that hidebound, inflexible Established Orders are incapable of long coping with or defending themselves against the imaginative, unpredictable, innovative and punishing attacks launched against them from all directions by guerrillas and partisans. Although it is powerful, the Male Establishment is rigid, unimaginative, the trapped victim of its own dogmatic codes and credos. Its patterns of action and reaction are fixed, repetitive, predictable. It is at a total loss for defense against subtlety, surprise.

Furthermore, each individual male is vulnerable, fragile. His two principal sources of strength are his over-compensating sense of male superiority and his sense of economic domination over women. The first is entirely false, being a most tenuous and frangible defense against his own fear of sexual inadequacy and impotence —and the woman who recognizes these truths can readily attack and destroy. The second is valid only in steadily diminishing part—but, even so, when viewed by an aware woman with expanded consciousness of herself and the relationships between the sexes, it becomes a weakness rather than a strength.

Women must bear in mind that there are no rules of warfare, no limitations or restrictions in the struggle for liberation. Men have never deigned to show women any quarter in the millennia-long one-sided campaigns of subjugation and degradation they waged against women. It is necessary to fight them in the same manner; women can—and should—use any and all tricks and stratagems with clear and easy consciences.

Subversion, sabotage, deceit, coercion, intimidation—all and more are entirely permissible (indeed, highly recommended) weapons. Each individual woman can register important gains—for herself and for all women—by undermining, boring and chipping away at men, their masculine sense of security and superiority, at both the

facades and foundations of sexism and the masculine mystique.

It is this simple: the fundamental strategy for the women's revolution is personal, individual. It begins with each individual woman exerting and maintaining unrelenting pressure in every sphere of activity, in all situations requiring interaction with men and their sexist institutions.

Strategy begins "at home" in such ways as these:

> Women must renounce all traditional patterns of passivity, submissiveness, docility. They must avoid at all times retreating into hurt or helplessness. They must assert themselves and their demands. Among those demands must be one for the application of exactly equal standards in any and all relationships with men.
>
> The average housewife and mother can begin her guerrilla warfare on the most immediate battleground of all—in her own home—by insisting that her husband share equally in the work of housekeeping and child-care. When one wife in a neighborhood has succeeded, others will swiftly follow suit. From there, it is a short—and usually automatic—step to group commitment and involvement in concerted efforts toward the achievement of broader goals. Multiply the results that will be obtained by a few thousand neighborhoods—and the entire edifice of male supremacy begins to crumble.
>
> Women should bring pressure on local schools to eliminate all policies, courses, or classes that tend to create or emphasize a sense of "difference" between the sexes as they perpetuate the myths of male superiority/female inferiority. School administrators and school boards have extremely low threshholds of resistance to such pressure. A few dozen mothers

can turn prevailing policies and curricula upside down and inside out if they are sufficiently vocal and persistent.

The woman who is gainfully employed outside the home has particularly tempting opportunities for waging guerrilla warfare and performing acts of sabotage. Most working women are employed by firms owned, controlled and managed by men who clearly demonstrate discrimination against women in hiring and promotion policies. But even the lowliest female employee can cause work slowdowns, purposely make costly errors, undermine efficiency and hinder production. Misdirected telephone calls, mislaid messages, misfiled documents—such acts of sabotage can wreak havoc in any plant or office.

A clever worker, stenographer, switchboard operator, receptionist—or whatever—can cost a firm fortunes through such sabotage and have little fear that her actions will be detected. In fact, a smart woman can always make it appear that the fault and blame are those of a male superior, thereby adding further to the confusion and damage.

Another super-powerful weapon in women's armory is the boycott. Stores and firms that practice exclusion, discrimination policies, or are engaged in activities tending to exploit women sexually should be openly—and noisily—boycotted. It does not take a very big drop in sales or profits before money-oriented males begin to weasel and make concessions. Once a concession has been gained, it is just that much easier to obtain another and another—until, at last, the board has been swept clean.

Of immense value at both practical and symbolic levels is the growing tendency of women to reject male criteria of "femininity" and "womanliness." This takes its most direct and immediately evident

form in the widespread—and steadily increasing—refusal of women to heed the blandishments of the purveyors of cosmetic junk. The American "beauty-aid" industry rakes in billions of dollars annually. Most of the income is pure profit, for guck that costs the profiteers ten cents a jar to produce is sold to brainwashed women for ten or twenty or even more dollars in retail stores. Herein, of course, is one of the most glaringly evident and cynical manifestations of the Male Establishment's eternal drive to degrade women and force them to conform to standards established by men.

The Women's Liberation movement hardly suggests mammectomy or vulvectomy to prove women's case. But it does most certainly insist that "femininity" and "womanliness" are human qualities—not quick smears and globs of insanely overpriced guck or sprays of 57-flavored vaginal deodorants.

Women should join and participate actively in groups—formal or informal—that are dedicated to the cause of women's liberation. There are large numbers of these. Many have widely varying political orientations. Presumably, each individual woman will want to associate herself with a group whose orientation is consonant with her own. If none such is available, then the individual may very well form her own with like-minded friends.

Every chance that presents itself for obtaining some benefit or advantage through applying pressure to political organizations, parties, or candidates must be exploited to the utmost. The neo-feminists who style themselves as liberals will, no doubt, be content with obtaining certain reforms, making a gain here, another there. But women who (like this author) prefer a radical approach should not disdain working through traditional "democratic" channels and

processes—for the time being and with carefully pre-planned motives.

Men and their institutions should be *used* in every manner possible. It is a shrewd move for women with radical orientations to insinuate or force themselves into political organizations—quite literally infiltrate them. No woman should ever overlook the opportunity of using that much-maligned but highly effective technique of boring from within. I, personally, would love to see the day when several *thousand* radical women formed a fifth column *inside* our existing political parties and political machines. When the time was ripe, they could cause endless mischief and harm to the sexist male leadership of the organizations.

These are but a very few typical means for spreading the disruption, dislocation and dismay that will go a very long way toward destroying the male chauvinist structure of our society. That structure must be attacked at every level and from every direction—and each and every aware woman is naturally an organizer, leader, strategist, guerrilla fighter for women's freedom.

It—and here, with apologies to Karl Marx, I borrow from myself—it must always be remembered that:

The history of all hitherto existing society is the history of male chauvinism, of the exploitation and depersonalization of the female.

Our present epoch possesses this distinctive feature: it has simplified the sexual antagonisms. Society as a whole is more or less splitting up into two great hostile camps facing each other: Female and Male.

The Male, historically, has played a most reactionary, repressive part. Obtaining the upper hand, it has ever put an end to equal and honorable relation-

ships, torn asunder what naturally should be the mutual bonds between women and men, who conferred upon themselves the title of "natural superiors" and left no other nexus between man and woman than the naked self-interest of the former.

The Male has drowned the life-spark of the Female in the icy water of egotistical calculation. The Male has resolved the personal worth of the Female into exchange value as an object and, in place of numberless indefeasible chartered freedoms, has set up this single unconscionable freedom—the freedom to be completely submissive. In one word, for exploitation, veiled by religious and political illusions, it has substituted naked, shameless, direct, brutal exploitation.

Now, suddenly, men, the Male Establishment and man-ruled society find themselves put back.

Why?

Because there is . . .

. . . too much civilization . . .

. . . too much means of subsistence . . .

. . . too much industry . . .

. . . too much commerce . . .

. . . and too much of an awakening among the oppressed.

The forces at the disposal of male-dominated society no longer tend to further the oppression of the subjugated females.

On the contrary, the females have discovered themselves too powerful for the conditions by which they are fettered . . .

. . . and as soon as they overcome these fetters . . .

. . . they will bring disorder into the whole of the Male Establishment . . .

. . . and write finis to male chauvinism, the masculine mystique, and male supremacy in our society.

Therein lies the key to women's strategy for victory.

Whatever is necessary will be done—and will be worth the final prize.

Women will take back what has been withheld, stolen, swindled, robbed and raped from them. They will achieve freedom and independence. They will win back the right to be individuals, equal human beings.

Women declare openly that their ends can be attained only by the forcible overthrow of all existing sexist institutions, creeds and canons—of the existing man-ruled social organization.

Let the male rulers tremble at a feminist revolution.

Women have nothing to lose but the chains of their subjugation, of the demeaned and degraded molds and roles into which they have been forced by men.

Women have a world to win—a world in which they can be for once human beings, individuals, capital-P Persons.

And we *shall* win that world.

Soon.

Very soon.

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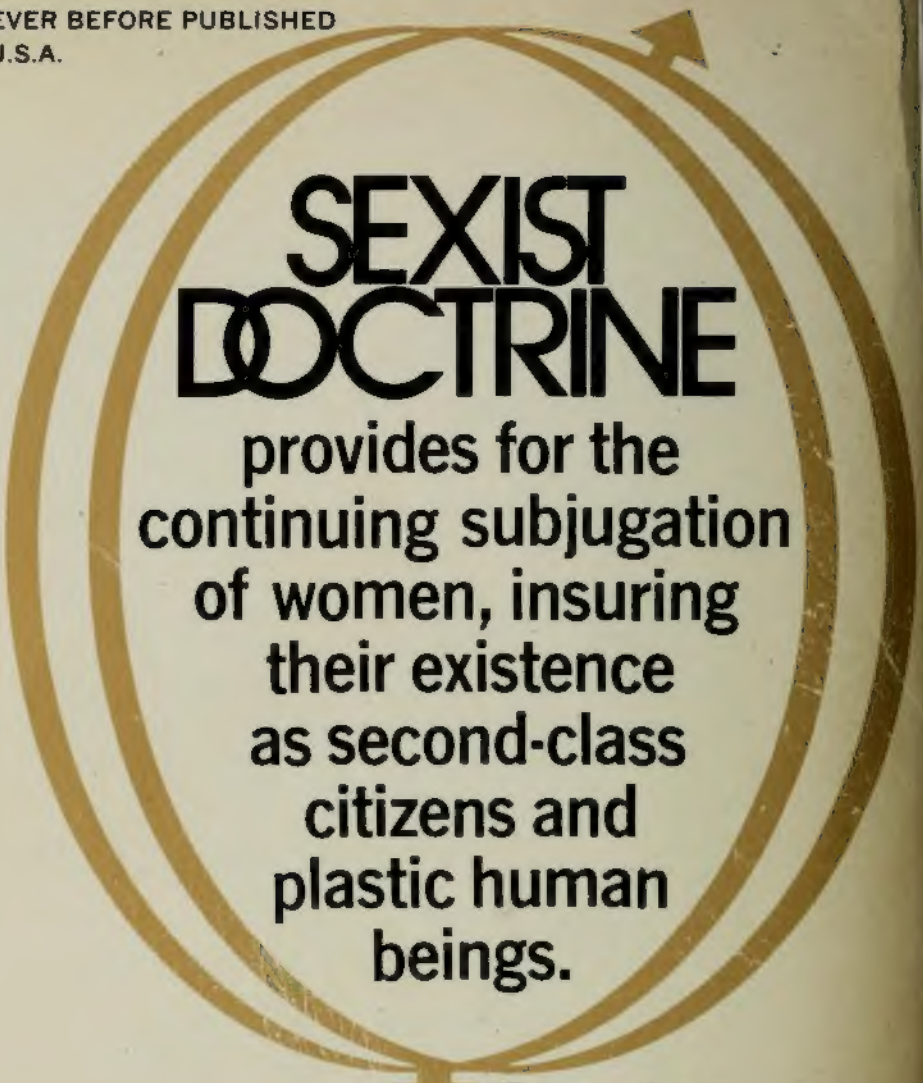

SEXIST DOCTRINE

provides for the continuing subjugation of women, insuring their existence as second-class citizens and plastic human beings.

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